A U M

If this moving world were the real, then had the Self no freedom from limitation, divine authority o worth, the Master Self no truth; these three things the great-souled cannot allow.

—Crest Jewel of Wisdom.

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TRIPLE EXISTENCE

SOUL, or continuous being, is capable of three distinct states and forms of existence. When all three states are united in the same Soul, it leads the triple existence we call Man.

Man, as a physically organized being is not independent of matter, ut leads an independent, conscious existence in matter; as an organ- ed metaphysical being, in, not of, ideas. As a Spiritual being he has an ndependent, conscious creative, preservative, destructive and regen- rative existence, regardless of causes set up or results experienced, whether those be good or evil: because Spiritual existence is Self-being, whether fully realized, as by the Masters; partly realized, as by man; r wholly unrealized, as by the elemental beings.

When incarnated Man realizes that he is not his body, then he can se all forms of matter as mere instruments. The vicissitudes of physi- al existence affect him not: he perceives them, he does not feel them.

When metaphysically embodied man realizes that he is not his mind, e is henceforth free from any and all limitations of thought, and deals with intelligence direct, as before he was free from limitations of form nd dealt with matter direct.

When spiritually formed man recognizes that he is a Self-creation, e becomes freed from the fetters of desire, and deals with Soul direct, hus realizing the unity of all Souls with himself, of himself with all ouls. This is that perfection of Soul variously idealized as Universal Brotherhood, but individually realized by the Great Soul, the Mahatma.

THE RISING CYCLE

LAST month we considered Mr. G. R. S. Mead's self-defensive story in the *Occult Review* (*a*) of the "Third and Revised Edition" of H. P. Blavatsky's *Secret Doctrine;* (*b*) of Mrs. Besant's spurious "Third Volume" of that work; (*c*) of the missing *genuine* 3rd and 4th volumes.

One may compare Mr. Mead's ideas of literary honour with those of H. P. B. and Mr. Judge. Thus, writing in *The Theosophist*, June, 1881, page 210, an editorial preface to a translation made by her of one of Eliphas Levi's unpublished Letters, she expresses her own dissent from some of Levi's views, and adds:

> "But were we even so much disposed to alter or amend the teachings of so great a master in Occultism, it would be more than improper to do so now, since he is no longer alive to defend and expound his positions. We leave the unenviable task of kicking dead and dying lions to the jackasses—voluntary undertakers of all attacked reputations."

And for Mr. Judge's ideas on the same subject of the duty of an "editor," we may turn to his *Path* for January, 1887, page 320. H. P. B. had written a most important article, "Theories About Reincarnation and Spirits," which had been published in *The Path* for November, 1886, and in the text H. P. B. is made to say (page 235) the exact opposite of what she meant. As soon as she saw the published article H. P. B. wrote a corrective letter, which was published in *The Path* for January, 1887, with a Note by Mr. Judge, in which he says:

> "The MS. for the article referred to was written out by some one for Mme. Blavatsky and forwarded to us as it was printed, and it is quite evident that the error was the copyist's, and not ours nor Madame's; besides that, the remainder of the paragraph clearly shows a mistake. We did not feel justified in making such an important change on our own responsibility, but are now glad to have the author do it herself."

Mr. Mead, after pleading guilty to the actual offence of altering in many thousands of cases the text of H. P. B.'s writings; of doing it after her death; of concealing by silence and misrepresentation his literary crime; after making his plea in avoidance when very literally "brought to book"—Mr. Mead tries to psychologize his readers into believing that H. P. B. endowed him with posthumous authority to corrupt her life-work. Thus:

> "Speaking generally, I should say that H. P. B. herself, at any rate, would now be the first to thank me for the pains I took in revising the non-essentials of her *Secret Doctrine*."

Why not? If Mr. Mead felt himself authorized to take words out of her mouth, as he did, why should he not also put words into her mouth,

as he has? In other words, H. P. B. is not to be trusted until Mr. Mead has "edited" and interpreted what she wrote—H. P. B. whom he charges with repeated categorical falsehoods, and, finally, with his own gross offence of "pulling" the facts to suit the necessities of the case in hand. Listen:

> "Another class of errors . . . is that of the numerous misquotations. . . . They were, unfortunately, not all due to errors in typewriting from the original MS. Some of them had been 'pulled' to favour the relevant argument or contention."

And yet this same Mr. Mead wrote in "The Last Two Years":

> One of the greatest proofs to me of H. P. B.'s extraordinary gifts and ability, if proof were needed in the face of the manifest sincerity of her life-work, was the way in which she wrote her articles and books. I knew every book she had in her small library, and yet day after day she would produce quantities of MS. abounding in quotations, which were seldom inaccurate."

From her article "My Books," written with all the sanction of a dying declaration, it is clear that H. P. B. submitted everything she ever wrote for publication to those around her, in order that no foreign use of English should betray the *ideas* it was her Mission to impart. Among those who so assisted her were Dr. Alexander Wilder, Colonel Olcott, Mr. Judge, A. P. Sinnett, Countess Wachtmeister, Dr. Keightley, Bertram Keightley, Mrs. Besant and many others besides the sapient Mr. Mead. *This was all done while she was alive.*

Now, Mr. Mead would degrade H. P. B. and her writings to the level of mediumistic performers and performances—the only species of "psychic probabilities" in which he believes, because the only kind not above the level of his understanding. Yet, once more, Mr. Mead while still quick from the living presence of H. P. B., felt very differently about her and her inspiration. We quote from a signed statement of Mr. Mead and his associates, dated May 19, 1891, and published in *Lucifer* for June, 1891, pages 319-20:

> "We do not propose to attempt any answer in detail to libels as monstrous as they are vile. . . . Is it right, even for the sake of soiling a dead woman's memory, to ignore the ordinary rule of law that the *onus* of proof lies on the accuser? What character can be safe if any unsupported slander is to be taken for proved fact? We content ourselves with staking our honour and reputation on the statement that her character was of an exceptionally pure and lofty type, that her life was unsullied and her integrity spotless. It is because we know this that we were and are proud to follow her guidance, and we desire to place on public record the fact that we owe to her the noblest inspirations of our lives. . . .
>
> "Her great position in the movement was due to her knowledge, to her ability, to her unswerving loyalty, not to the holding of office; . . . Her special function was that of teacher, and he or she who would fill her place must have her knowledge."

How Mr. Mead's and Mrs. Besant's minds have worked since Chakravarti psychologized them is conclusively if unconsciously admitted by Mr. Mead himself. In persuading Mrs. Besant to publish the gar-

bled E. S. T. Instructions in the spurious "Third Volume" of the *Secret Doctrine*, Mr. Mead says:

> "My argument was that the 'occult teachings,' as they were deemed by the faithful, were now in the hands of hundreds, scattered all over the world, some of whom were by no means trustworthy, and that it was highly probable that we should any day find them printed publicly by some unscrupulous individual or privately circulated illegitimately."

Lest others should prove untrustworthy and unscrupulous, Mr. Mead and Mrs. Besant broke their own solemn "word of honour" and became unscrupulous and untrustworthy themselves.

And now we may consider the crowning infamy of G. R. S. Mead's "libels as monstrous as they are vile"—his shameful and shameless assault on the Theosophical memory and repute of William Q. Judge. Rightly regarded, it is entirely within Mr. Mead's sense of "the fitness of things" that, having done his utmost to belittle and vilify H. P. B., he should do the same with her chiefest disciple and defender.

Mr. Mead, in his efforts to mislead the Theosophists of 1927, as he and others misled so many in 1894 and subsequently, now betrays himself as he betrayed then those who trusted his "word of honour." Speaking of "the case against W. Q. Judge," he says:

> "I would believe no word against him till he came over to London to meet the very grave charges brought against him and I could question him face to face. This I did in a two-hours' painful interview. His private defence to me was, that his forging of the numerous 'Mahatmic' messages on letters written by himself, after H. P. B.'s decease, to devoted and prominent members of the Society, in the familiar red and blue chalk scripts, with the occasional impress of the 'M' seal, which contained the flaw in the copy of it which Olcott had had made in Lahore, was permissible, in order to 'economise power,' provided that the 'messages' had first been psychically received. He also more than hinted that it was entirely in keeping with precedent, and that this was his authority for what he had done."

Let us see. If Mr. Mead's statements above quoted mean anything they mean that he now affirms, after a third of a century of silence, that in London in July, 1894, at the time of the meeting of the "Judicial Committee" called by Col. Olcott to consider the charges against Mr. Judge, made by Mrs. Besant at Col. Olcott's concealed insistence, Mr. Judge, in a "painful two hours interview," *confessed* to Mr. Mead that he, Judge, had *forged* the "Mahatma message" on which Mrs. Besant's chief charge was based, pleading that his conduct in so doing "was entirely in keeping with precedent"—that is, that H. P. B. had done the same thing.

Does Mr. Mead offer any *evidence* to support this "private interview?" He does not. It is a barefaced attempt to "soil a dead man's memory" and "to ignore the ordinary rule of law that the *onus* of proof lies on the accuser"—to cite Mr. Mead's own words in 1891, as earlier quoted. "What character can be safe," Mr. Mead then wrote, "if any

unsupported slander is to be taken for proved fact." Are these words any the less true to-day than they were in 1891? Are they any the less true now that Mr. Mead is himself turned slanderer?

We have but to turn to the record of the famous "Case against W. Q. Judge" to find that Mr. Mead, like Mrs. Besant, Mr. Sinnett, Col. Olcott, and others, parties to that infamous conspiracy, has impeached himself. The whole sordid series of facts is set out in *The Theosophical Movement*, Chapters XXVI-XXXIV, to which real students are referred.

These charges were brought formally by Mrs. Besant in a letter to Col. Olcott, dated February 6, 1894, as the second step in a conspiracy entered into at Adyar on Christmas Eve preceding. Col. Olcott wrote Mr. Judge the next day, February 7, 1894, offering him two alternatives, (*a*) to retire under fire, or (*b*) to face a public "Judicial Committee" controlled by Col. Olcott. Thereafter, as the next step in prejudicing theosophists against Judge, Col. Olcott suspended him as Vice-President of the T. S., until the charges should be aired. Mr. Judge promptly cabled Olcott, denying the charges *in toto*, and announcing his readiness to face any proceedings. This was on March 10, 1894, the day Olcott's letter was received. Mr. Judge then issued under date of March 15, a complete denial of the charges, with copies of the correspondence. Mr. Judge's circular letter was intended to, and did, meet publicly what the conspirators had been circulating by stealth—baseless defamatory suspicions, innuendoes, rumors, and gossip. Immediately, Mr. Mead, as General Secretary of the European Section, joined with Bertram Keightley, General Secretary of the Indian Section, but then in London, in an open Official Letter to Col. Olcott as President-Founder of the T. S., denying the propriety and constitutionality of Col. Olcott's actions, and charging Col. Olcott himself with malfeasance. The Mead-Keightley communication was dated March 27, 1894, and made public by the senders.

The "Judicial Committee" met at London on July 10, 1894. Its meeting was preceded by a meeting of the "General Council" consisting of Col. Olcott, Mr. Keightley and Mr. Mead, Mr. Judge being present but not voting. This meeting of the "General Council" was held on July 7, 1894, and at its session the denial made by Judge, and the points raised by him in his letter of March 15, and those raised by Mead and Keightley in their letter of March 27, were considered. Bertram Keightley moved, and Mead seconded, Olcott concurring, that the "Judicial Committee" had "no jurisdiction." Mead moved, Keightley seconded, and Olcott concurred, that this proceeding of the "General Council" should be laid before the "Judicial Committee."

There Olcott delivered a long speech completely backing down by reversing himself on his own opinion and procedure, saying, "I declare as my opinion that this enquiry must go no farther." *Why not?* Olcott himself declared:

> "Mr. Judge's defence is that he is not guilty of the acts charged; that Mahatmas exist, are related to our Society, and in personal connection with himself; and *he avers his readiness to bring many witnesses and documentary proofs to support his statements.*"

With the facts before its members the Judicial Committee, packed as it was against Judge, nevertheless found itself compelled either to expose its own infamy, or negative the whole proceedings. All the foregoing is indisputable, and is covered in the Official Report, entitled "The Neutrality of the Theosophical Society, an Enquiry into certain Charges against the Vice-President"—Mr. Judge.

Next, the British-European Convention immediately following the meeting of the Judicial Committee was abuzz and aflame with curiosity and excitement over the riot of charges during the preceding six months, and their totally unexpected failure and fiasco. Olcott, Mrs. Besant, Mead, and the rest, facing dishonor and disgrace for their part in the mess, were desperate in self-defence. To save their faces they asked, first for a "Jury of Honour" to sit on the charges in default of the self-exploded Judicial Committee. To this, after demurrers by his friends, Judge consented, provided any "Jury" could be found which could tell a "message from the Mahatmas" if they saw one! Worse confounded still, Mrs. Besant, after much running to and fro, asked that herself and Judge should prepare and read Statements before the Convention to settle the matter once and for all. To this Mr. Judge, who had no desire to punish or expose anyone, promptly agreed. Accordingly Mrs. Besant drew up her "plea in avoidance," in such a way as to side-step any responsibility of her own and to lay all the blame on others. To this Mr. Judge objected and she re-wrote her Statement. It is long, labored, full of extenuations, and contains a Note by Col. Olcott, admitting his joint responsibility. Judge's Statement is brief, concise, definite and explicit. It affirms the receipt and delivery of *genuine* Messages, denies point-blank any deception or forgery. Mrs. Besant's Statement makes public apology to Judge for the wrong done him in the same breath with her self-excuses. Thus, in her closing sentence:

> "For any pain that I have given my brother, in trying to do a most repellent task, I ask his pardon, as also for any mistakes that I may have made."

She says she has made "many mistakes in judgment," admits the *genuineness* of the Messages, but because *she* does not know how they were received, she gives her precious "judgment" as to how they ought to be sent by the Masters and received by the Chelas!

All the foregoing is included in the "Neutrality" report, as also the information that after the two Statements, Mrs. Besant's first and then Mr. Judge's, had been read to the Convention, Bertram Keightley moved that they be received as a "final settlement of matters pending . . . with the hope that it may be thus buried and forgotten;" which motion was carried "*nem. con.*"

During all this six months' period Mr. Mead, as shown, was an active participant. Now, thirty-three years afterwards, he would have the theosophical world believe that all during the session of the General Council, the proceedings of the Judicial Committee, the lengthy session of the British-European Convention, he had all the time, fresh and clear in his own consciousness, Judge's confession of forgery and fraud made to him directly in a "two hours' private interview," and kept it to himself! What kind of a scoundrel was Mr. Mead *then* that he kept silent, let Judge go scot free, let Mrs. Besant and Col. Olcott swallow their own charges, permitted Theosophists the world around to believe that Mr. Judge was an innocent man, and his accusers guilty of the saddest of "many mistakes of judgment?" To the contrary, what kind of a scoundrel is Mr. Mead *now*, thirty-three years later, when, hoping in another sense that this old issue is "buried and forgotten," he ventures to publish a monstrous libel on the innocent dead? Convicted of fraud in his "editing" of the *Secret Doctrine;* convicted of mendacity, ingratitude, and calumny on H. P. B.; convicted of "editing" facts as well as books to deceive and betray those who might trust him—Mr. Mead has impeached himself as efficaciously in his falsehoods regarding Judge as in those regarding H. P. B. and the *Secret Doctrine.*

Six months after the "Judicial Committee "meeting, when the hue and cry had again been raised on Judge, the silent Mr. Mead issued a "private circular" to the European Section, dated February 1st, 1895, which, again, gives the lie to his present statements in the *Occult Review.* Weeded of its redundant adverse opinions and inferences, that circular letter of Mr. Mead says, in relation to the period of this alleged confession of Judge's:

> "On Mr. Judge's arrival, I was present at all the private and official meetings, . . . I moved at the Judicial Committee that the charges should not be printed, because I thought that it would not be fair that a committee should print charges it found itself incompetent to deal with. *After this* I read Mrs. Besant's pleading, and at once told her she was most amply justified in bringing the matter forward and making a stand against Mr. Judge's methods. . . I and others . . . *could get no straightforward reply to any question.*"

Filled with partisan assertions though the circular is, there is in it no hint of Judge's "confession;" quite the contrary, if, as he says, he could "get no straightforward reply to any question." It shows that he became convinced of Judge's "guilt" through reading Mrs. Besant's

inflammatory "pleading"—Mrs. Besant whom he calls his "old friend and beloved colleague." Mr. Mead goes on to say it "is time for the members of the Theosophical Society to *make up their minds very clearly on this matter*"—but does not enable them to do so by making public the alleged "confession." Far from it, he merely gives his own and Mrs. Besant's opinion and assertion of Judge's "guilt," and then says:

> "The psychics on both sides, though giving no reason for their convictions, are absolutely certain of Mr. Judge's guilt or innocence; they '*know*.' "

Mr. Mead's circular, like Mrs. Besant's "pleading" is as full of "reasons" but as sparse of truth as a lawyer's harangue to a jury. Now, after a third of a century, his "reasons" for *believing* Mr. Judge guilty have become transformed into a "confession" by Mr. Judge—unless, meantime, Mr. Mead has turned "psychic" himself. His memory is as pliant as Mr. James M. Pryse's, and from the same necessity—self-defence. Is it conceivable to any honest man that, had Mead a "confession" from Judge, he would not have hastened to make it public during the July proceedings and in this personal circular of February 1, 1895?

Two months later, that is, in April, 1895, Mrs. Besant, with the full connivance and help of Col. Olcott, Mr. Mead, Bertram Keightley, and others, published her "Case Against W. Q. Judge." There, every suspicion is ranked as "evidence;" every unexplained incident is taken as damning proof against Judge; every jealous inference drawn, every straw of sophism, is made to do duty as a "fact" against Judge—the whole set ablaze by Mrs. Besant's incendiary "pleading." On the back cover page is a Notice that Mrs. Besant will move, and Mr. Mead second, a resolution at the forthcoming (July, 1895) Convention demanding the expulsion of Judge from the Society, because—

> ". . . he evaded the jurisdiction of the Judicial Committee of July, 1894, refused a Jury of Honour, and has since given no full and satisfactory explanation to the Society in answer to the charges brought against him."

Can any man imagine that if Judge had "confessed his forgeries" to Mead, it would not have been included first and foremost in "The Case Against W. Q. Judge?" That it would not have been hailed as the "full and satisfactory explanation" which the wolf-pack of his enemies coveted?

It is enough!

Similar falsehoods of Mr. Mead are plentiful in his *Occult Review* article. Thus:

> "Shortly after Judge's decease (March 21, 1896), one of his two chief mediums came to London to see me privately. In a four-hours' interview she went with painful minuteness into every detail of how it had all been done, and wound up with an utterly amoral proposition purporting to come from the 'Mahatmas,' which was a very tempting offer had I been a charlatan. I very impolitely told the lady to inform *her*

'Masters' that they might go to h——l. Subsequently, another old friend who had been in Lansdowne road and Avenue road with us, and had gone to the U. S. A. to work under Judge, and who had helped him in the forging of these messages, came to London and owned up to me."

Always "private interviews" with persons now dead and therefore unable to contradict, or with anonymous persons not to be identified—and all after a silence of many years. Who were Mr. Judge's "two chief mediums?" What was the "amoral" proposition? Who was the other "old friend" who "helped Judge in the forging of these messages?" Where is the proof of these statements of "facts?" Who but a cowardly slanderer would cite anonymous "private interviews" to bolster his calumnies?

Mr. Mead's assertion that Judge "confessed" to him is as gross a tissue of falsehoods as Mr. Sinnett's assertion at the same period that H. P. B. confessed to him that she, too, was a forger of false messages from the MASTERS. Like Mead, Sinnett waited till his victim was dead, and then sought to defile her memory in a letter to Alexander Fullerton.[1] Fullerton published the letter, and Judge, in his last written article referred to it.[2] Sinnett, who did not know that Fullerton had made the letter public, declared after Judge's death that he had "never said anything of the kind."[3] Yet we hold his autograph admission of the authenticity of the text of Fullerton's publication. And Mead, like Sinnett, would perfume his mendacities with loud professions of love and esteem for his victim, the better to deceive the public into accepting his monstrous libels on the dead. Thus:

"We were very fond of one another, and intimate friends; and (though this will give a shock to those who have made a cult of his memory) I still have a feeling of strong affection for him, in spite of my *judgment*, *based* on *private* knowledge, that his conduct in the matters which led to the 'case' was utterly wrong and reprehensible. It is, however, quite common for us to love sincerely those of whose conduct we are forced to disapprove."

The real secret of all these calumnies on Judge is, that after H. P. B.'s death Judge remained as true to her and her teachings and to her place in the work as while she was living. This was an offence and an affront to those who believe that "a living cur is better than a dead lion"—and conduct themselves accordingly. The rising cycle of the Theosophical Movement is restoring the teachings and repute of the great Messenger and her Colleague, and this is the unpardonable sin to the failures of the past like G. R. S. Mead. Mr. Mead shows this himself, if all unwittingly, for he says:

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[1] *The Theosophical Movement*, pp. 630-632.

[2] *The Path* (*Theosophy*), April, 1896; reprinted in THEOSOPHY, May, 1913.

[3] *The Path* (*Theosophy*), July, 1896.

"W. Q. J. held strongly at the time I was revising the printed text of Vols. I and II, that the *S. D.* throughout, in all its parts and all its diction, was transcendentally 'occult,' inspired verbally by the 'Mahatmas,' as he himself told me when he first saw the printed revised text. I thought he was utterly mistaken, and so I told him."

Like Mr. Sinnett's "Early Days of Theosophy in Europe,"[4] Mr. Mead's article will, nevertheless, do a great and real service to the Theosophical Movement. It will prove to all students who investigate that it is no more possible to follow the Path of H. P. B., Judge, and Their MASTERS, and at the same time regard Mrs. Besant, Mr. Sinnett, Mr. Mead, and those who follow them and their writings, as being on the same Path, than it is to regard Occultism and Psychism as one and the same.

KARMA AND DESTINY

Those who believe in *Karma* have to believe in *destiny*, which, from birth to death, every man is weaving thread by thread around himself, as a spider does his cobweb; and this destiny is guided either by the heavenly voice of the invisible *prototype* outside of us, or by our more intimate *astral*, or inner man, who is but too often the evil genius of the embodied entity called man. Both these lead on the outward man, but one of them must prevail; and from the very beginning of the invisible affray the stern and implacable *law of compensation* steps in and takes its course, faithfully following the fluctuations. When the last strand is woven, and man is seemingly enwrapped in the net-work of his own doing, then he finds himself completely under the empire of this *self-made* destiny. It then either fixes him like the inert shell against the immovable rock, or carries him away like a feather in a whirlwind raised by his own actions, and this is—KARMA.—*S. D. I, p. 639.*

[4]Reviewed in THEOSOPHY for October, 1923.

SOLICITING ALMS

. . . When thou hast become like the fix'd star in highest heaven, that bright celestial orb must shine from out the spatial depths for all—save for itself; give light to all, but take from none. . .

WHEN the child is born the sweet drops spring spontaneously to the breast of the mother. This is the law of Life. And for long years thereafter, physical, mental, moral and spiritual food must be provided for the incoming entity. This also is in accordance with the evolutionary law as exemplified by this Round humanity. But there comes a time when the child, putting off childhood and childish things, arrives at the age of responsibility. From this point onward there are but two courses open to him. He must either become a producer in his turn, contributing to society on every plane in a degree consonant with his abilities, or else become a social parasite, existing at the expense of others. And this is so, irrespective of any amount of worldly goods which may have been bestowed upon him by inheritance.

Whether applied to collective humanity or to individuals, the same law is seen to be operative in respect to Soul evolution. When the Soul comes of age it must henceforth assume its responsibility, or else, retrograding, exist as a diseased growth, as long as nature will suffer it to remain.

Countless institutions of various kinds exist to afford men the opportunity of reaching economic independence, and of accomplishing this more or less successfully. But there are very few institutions, either public or private, which aim to provide men with a firm and unshakable basis for thought and action, and from which they may learn in time to become spiritually, mentally and morally self-sustaining.

The doctrines inculcated by the churches not only fail to provide men with such a basis, but wherever their doctrines are accepted and applied they must of necessity, by their very nature, breed spiritual, mental and moral paupers. The idea of vicarious atonement, the idea that spiritual and moral sustenance may be obtained from another being by prayer: these are, in fact, nothing more nor less than practical instructions in spiritual and moral mendicancy. Although the modern sciences approach the problem from a different angle, the pernicious theories which they sponsor are productive of an identical effect. Advocates of eugenics would have us believe that man's mental and moral advancement are dependent upon his physical welfare, and medical science acts consistently on the theory that restoration and preservation of physical health are possible only by exploitation of the lower kingdoms. The result of all this is that self-energized creative thought

and action is confined to the very few, while the great majority of men, becoming more and more dependent, are content to live upon the crumbs which fall from the tables of those who labor creatively.

Man is not a helpless mendicant "shivering on the verge of some cold heaven," or hell either, for that matter, but just so long as he continues to look outside himself and depend upon others to do his thinking for him, he will act like one. He may turn away in disgust from the whining solicitations of the professional beggars who infest the street corners of many cities, and pride himself upon his own economic independence, yet ten minutes later the same man, in much the same tone of voice, will petition his God for unearned favors, without in the least realizing the incongruity. Nor does he feel it to be beneath his dignity to gorge his emotional and psychic nature on radio alms every night in the week, when not attending the theatre for a like purpose.

Not that it can be considered in any sense illegitimate to share and enjoy the fruits of the creative efforts of others, providing, of course, that the individual contributes an equal amount of energy in proportion to his ability in his own particular field of endeavor. But the simple fact is that the ease with which the average man in this civilization can gratify all his lower mental appetites during every leisure hour, is detrimental in the extreme. By so doing he feeds and stimulates his animal nature to an enormous degree, and always at the expense of his highest imaginative and creative faculties. As these become more and more atrophied he is forced to greater dependence upon sensational stimulus because he finds no fountain of inspiration within himself.

Many professed Theosophists attend a Theosophical meeting and are reenergized spiritually and mentally. Their little cup is filled and they go on their way rejoicing, until overtaken by hunger again; then back they come for another "charge." This is all very well for a time, but unless the stimulus thus acquired is conscientiously directed towards the one end of energizing themselves and others in service of all, the spiritual power is wasted. It is worse than wasted, for if it be used in personal pleasures and pursuits it goes to energize and fatten the only Devil there is—the selfishness in human nature.

Any student of Theosophy might do well to apply this idea of mendicancy to himself and determine to what extent he solicits alms unnecessarily, instead of making strong effort to energize himself. Does he, when feeling lonely and downcast, seek the companionship of other busy and therefore happy students because it makes him feel better? This is soliciting alms. Does he allow the human nature to trick him into performing certain actions which are but bribes, offered in order to obtain from others that approval and admiration upon which the

lower nature may feed? Soliciting alms. It is intimated that the first lesson to be learned in Occultism is to refuse to live upon the love of others. Yet how many are capable of giving endlessly of their love and assistance to all in every direction, without any expectation or solicitation of a return? The compassion which each one feels for others is the only real love which there can be for him. It comes, not from without, but from within, and is an expression of the nature of the Soul itself. The love coming to us from without only serves to warm and comfort the personal man, and is of real service or value only as it assists one to unseal the inner fountain of love and compassion in his own nature.

The awakening, or coming of age, of the Soul, might be said to be that moment when, realizing its identity with the whole, it comprehends the reign of the just and perfect law of all life and action. This law is the law of responsibility, the law of self-movement, of self-confidence, of self-energization, as the Self and for the Self of all.

As the power flows from the spiritual centre, downward and outward through the four planes of being, each principle is energized and polarized positively in respect to its plane of action. This is the causative side or aspect. Reaching the lowest physical plane or world, the power bends backward and upward, completing the spiral ring, bringing with it the effects or fruits from every world or plane through which it passed.

He who knows this, knows the out-breathing and the in-breathing of the great Brahma. He who knows this, knows that it is upon the continual revolution of this Wheel that a man may depend for the accomplishment of all his wishes. He who knows this perfectly, is Self-sustained and Self-energized. He who knows perfectly the law of self-energization ceases to be a mendicant on any plane, and knows himself as Purusha the Lord, the Self, the unchanging One.

"Our Evanescent Personalities"

Just as milliards of bright sparks dance on the waters of an ocean above which one and the same moon is shining, so our evanescent personalities—the illusive envelopes of the immortal Monad-Ego—twinkle and dance on the waves of Maya. They last and appear, as the thousands of sparks produced by the moon-beams, only so long as the Queen of the Night radiates her lustre on the running waters of life: the period of a Manvantara; and then they disappear, the beams—symbols of our eternal Spiritual Egos—alone surviving, re-merged in, and being, as they were before, one with the Mother-Source.—*S. D., I. p. 237.*

LIFE AND ITS PHENOMENA

THEOSOPHISTS, teaching that an actual vital force exists which can without error be called Life, as distinguished from the mere mechanical processes which mean "life" to biologists, are sometimes challenged to demonstrate the validity of that doctrine. It is not difficult for the informed. The effect of sunlight on vital processes, and especially of the ultra-violet rays, so-called, are part of its manifestation. Science being as yet in total ignorance of why and how these effects are produced, and at loggerheads with itself over the question of whether light is force or substance—in reality there is no true distinction—is not in a position to question logically the Theosophical doctrine. As to the channels for transmitting this life force:

> *"The real substance of the concealed (Sun) is a nucleus of Mother substance. It is the heart and the matrix of all the living and existing Forces in our solar universe. It is the Kernel from which proceed to spread on their cyclic journeys all the Powers that set in action the atoms in their functional duties, and the focus within which they again meet in their* SEVENTH ESSENCE *every eleventh year . . . "*[1]

The eleven year cycle of sun spots was scientifically recognized long before the days of H. P. Blavatsky. Not so as to its connection with the variation of radiation or of the solar "constant," astronomically speaking, which has just been recognized. As Abbé Moreux has so frequently pointed out, the sun spot cycle has considerable effect on the physical constitution. Dr. Edison Pettit, of the Mt. Wilson Observatory, has found that the ultra-violet rays of the sun become stronger as the spots on the sun become more numerous,[2] while Doctors Edward H. Mason and Howard H. Mason have found through experiment that the human body can obtain energy direct from the ultra-violet rays. We learn also[3] that the finger nails grow more rapidly in the summer than in winter, which fact is also true of the hair.

> Thus, there is a regular circulation of the vital fluid throughout our system, of which the Sun is the heart—the same as the circulation of the blood in the human body—during the manvantaric solar period, or life; the Sun contracting as rhythmically at every return of it, as the human heart does. Only, instead of performing the round in a second or so, it takes the solar blood ten of its years, and a whole year to pass through its *auricles* and *ventricles* before it washes the *lungs* and passes thence to the great veins and arteries of the system . . . Could the human heart be made luminous, and the living and throbbing organ be made visible, so as to have it reflected upon a screen, such as used by the astronomers in their lectures—say for the moon—then every one would see the Sun-spot phenomenon repeated every second—due to its contraction and the rushing of the blood.[4]

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[1] *The Secret Doctrine*, I, 290.
[2] *Science News-Letter*, October 9, 1926.
[3] Ibid., October 30, 1926.
[4] *The Secret Doctrine*, I, 541.

The zodiacal light can be seen on clear evenings after sunset, as a cone in the plane of the sun's equator. Its nature is still a puzzle to science, though it is generally supposed that it is a reflection of sunlight from solid or gaseous molecules surrounding the sun.[5] H. P. Blavatsky says:

> Auguste Comte's pessimism with respect to the impossibility of knowing some day the chemical composition of the sun, has not been belied thirty years later by Kirchoff, as claimed. The spectroscope has helped us to see that the elements, with which the modern chemist is familiar, *must in all probability* be present in the sun's outward robes—*not in the sun itself;* and, taking these "robes," the solar cosmic veil, for the sun itself, the physicists have declared its luminosity to be due to *combustion* and *flame*, and have mistaken the vital principle of that luminary for a purely *material* thing, and called it "chromosphere."[6]

Why is not the zodiacal light likely to be a temporary physical manifestation of particles, both material and vital, on their flow to and return from the spaces of the solar system? Astronomy, if it were wise, would find more hope in the following than in any of its present theories regarding solar activity:

> If ever this theory of the Sun-Force being the primal cause of all life on earth, and motion in heaven is accepted, and if that other far bolder one of Herschell—about certain organisms in the Sun—is accepted even as a provisional hypothesis, then will our teachings be vindicated, and esoteric allegory shown to have anticipated Modern Science by millions of years, probably, for these are the Archaic teachings. . . It is the Sun-fluids or Emanations that impart all motion and awaken all into life, in the Solar System. It is attraction and repulsion, but not as understood by modern physics and according to the law of gravity; but in harmony with *the laws of Manvantaric motion* designed from the early *Sandhya*, the Dawn of the rebuilding and higher *reformation* of the System. These laws are immutable; but the motion of all the bodies, which motion is diverse and alters with every *minor* Kalpa—is regulated by the *Movers*, the Intelligences within the Cosmic Soul . . .[7]

These Intelligences, impersonal cosmic forces, are those described in the very ancient book of Hermes.

> "The creation of Life *by the Sun* is as continuous as his light; nothing arrests or limits it. Around him, like an army of Satellites, *are innumerable choirs of genii* . . . They fulfil the will of the gods (Karma) *by means of storms*, *tempests*, *transitions of fire and earthquakes;* likewise by famines and wars, for the punishment of impiety . . . It is the sun who preserves and nourishes all creatures; and even as the Ideal World which environs the sensible world fills this last with the plenitude and universal variety of forms, so also the Sun, enfolding all in his light, accomplishes everywhere the birth and development of creatures" . . . ". . . All these Genii *preside over mundane affairs*, they shake and overthrow the constitution of States and of individuals; they *imprint their likeness on our Souls*, they are present in our nerves, our marrow, our veins, our arteries, and *our very brain-substance* . . ."[8]

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[5] *Literary Digest*, October 25, 1926.
[6] *The Secret Doctrine*, I, 528.
[7] *The Secret Doctrine*, I, 529.
[8] *Ibid.*, I, 294.

Prof. Robert A. Millikan—1923 winner of the Nobel prize in physics, discoverer of the "Millikan rays"—in the course of a lecture at Yale, said in part:

> Even in what are called the higher things of life, can we be truthfully said to have made or to be making any real progress? That question has often been raised, and often answered negatively by literary men of reputation, sometimes even by philosophers, and occasionally also by divines. In Tutankhamen's tomb are found evidences of artistic development, three thousand years old, quite the equal of our own. Greek sculpture and Greek architecture we can but feebly imitate today. In intellectual power we do not surpass, even if we equal, the Athenians, or the Alexandrians. In devotion to moral and spiritual ideals, where can the twentieth century show anything finer than the death of Socrates? And was it not 2,000 years ago in Galilee that one lived of whom the whole thinking world still says, "Never man spake as this man." Was the old cynic of Ecclesiastes right when he said, "Is there anything of which it may be said, 'See, this is new. It hath already been of old time which was before us.' "[9]

This is no less a conscious tribute to the older wisdom than it is an unconscious tribute to Prof. Millikan's own finely broad-minded, truly scientific spirit. Yet even Prof. Millikan steers clear of the subject of ancient *scientific* knowledge, a field whose tremendous scope and depth has yet to be recognized almost *in toto* by modern science. Much of the wisdom of the ancient schools is considered speculative or superstitious, simply because the terms in which it is written are not understood; sometimes because it is based on an understanding of spiritual, yet real, laws of the universe, to which we have not yet attained.

> . . . What is most wonderful is that the world is so durable and so perfectly made for lasting that it is not to be impaired by time; for all its parts tend equally to center, and are bound together by a sort of chain, which surrounds the elements; this chain is nature, which being diffused through the universe, and performing all things with judgment and reason, attracts the extremities to the center.
>
> If, then, the world is round, and if on that account all its parts, being of equal dimensions and relative proportions, mutually support and are supported by one another, it must follow that, as all the parts incline to the center (for that is the lowest place of a globe), there is nothing whatever which can put a stop to that propensity, in the case of such great weights. For the same reason, though the sea is higher than the earth, yet because it has the like tendency, it is collected everywhere, equally concenters, and never overflows, and is never wasted.
>
> The stars have their revolutions in the sky, and are continued by the tendency of all parts towards the center; their duration is perpetuated by their form and figure, for they are round; which form, as I think has been before observed, is the least liable to injury.[10]

Such passages as this are looked upon with a certain vague and passing wonder by modern savants, who forthwith put the incident out of their minds as something curious but not important. In reality, the implications of such understanding on the part of the ancients give a

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[9] *New Haven Journal-Courier*, October 15, 1926.

[10] Cicero on "The Nature of the Gods," as quoted in *Science News-Letter*, October 30, 1926.

death-blow to that modern conceit which holds that the knowledge of nature has ascended on a constantly rising curve, whose highest point to date is found in our midst. Lactantius, the Christian, writing in the fourth century, A. D., said:

> Is it possible that men can be so absurd as to believe that there are crops and the trees on the other side of the earth that hang downward, and that men have their feet higher than their heads? If you ask them how they defend these monstrosities? how things do not fall away from the earth on that side? they reply that the nature of things is such that heavy bodies tend toward the centre like the spokes of a wheel, while light bodies, as clouds, smoke, fire, tend from the centre to the heavens on all sides. Now I am really at a loss, what to say of those who, when they have once gone wrong, steadily persevere in their folly, and defend one absurd opinion by another.[11]

An Ever-Recurring Question

Question—I notice that the United Lodge of Theosophists aims to be very impersonal: that names are not used for advertising purposes to bring people to lectures and classes, and that the Magazine Theosophy editors and writers are alike anonymous. Now I am frankly interested in persons. I do not understand why, if this is the right method, H. P. Blavatsky always signed her name to writings and was known the world around as the leader of Theosophists. Will you explain this to me?

Answer—The explanation is simple indeed, and perhaps lies entirely in the fact that most people are like yourself, "frankly interested in persons." The object of the United Lodge of Theosophists and of the Magazine Theosophy in the methods you have mentioned is that inquirers and readers should be interested in Truth on its own account, and deal with it on its merits; that the teachings of H. P. Blavatsky and William Q. Judge be known without other personal intervention. But, it should be remembered that both the Lodge and the Magazine have been born out of long experience, mindful of the mistakes of the past. No mere "method" is perfect. As for H. P. B., there was no other way possible for her. She had to bear the brunt of the Message. She *was* the Message. In the beginning, Theosophy was identified with H. P. B. Now, we are identified with Theosophy.

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[11] "On the Heretical Doctrine of the Globular Form of the Earth," as quoted in *Science News-Letter*, November 13, 1926.

THEOSOPHICAL "SMOTHERERS"

WHAT is a smotherer? One who smothers others, of course. What is a Theosophical "smotherer"? Usually an enthusiastic and well-informed student of Theosophy who buries a hapless enquirer under a perfectly correct, but otherwise unassimilable, avalanche of words.

Does the enquirer resuscitate himself, persist with his enquiries, refusing to remain overwhelmed? Sometimes. Ordinarily he "dies" then and there, Theosophically speaking, and remains very dead indeed. One sees what might correspond to an arm or a leg feebly waving a long farewell through the gathering darkness, before the victim disappears from view—never to return. That awed and puzzled expression on his fading face betrays his parting complex: "No doubt it is very wonderful, but Theosophy is too deep for me!"

Here was one who wanted to know, it is to be presumed. Otherwise he never would have asked his question. He asked it of one well able to answer. Just consider the stupendous operation of the Good Law in bringing about this conjunction! Out of the millions of the uninterested and uninformed, two beings—one interested and the other informed—are brought together. The responsibility of the informed is colossal. He rises joyously to it—and *kills* the enquirer, so to say, within the first few moments of this epochal encounter!

Intentional? No, he probably never knows it. But what is the responsibility? Morally, he has passed his test. Otherwise, who knows for what æons his lack of perception and discrimination may dog his steps? The "dead" enquirer may quite possibly be better off than the "smotherer." He knows less, but likewise less is his responsibility.

These thoughts arise as a result of a recent letter, some extracts from which may prove useful:

> . . . Have been attending some meetings here and greatly enjoying them—profiting, too, in learning what not to do, as well as what to do. Some of these student-speakers have a wonderful grasp of the philosophy, but it appears difficult for some to simplify their expression so that average minds can lay hold of something. We all need to become imbued with the writings of W. Q. J.
>
> Our average audience, as you know, is not composed of the highly intellectual alone. Many are quite otherwise; but these, too, need Theosophy. They are potentially as valuable workers as any, for their hearts are so often loyal and true—and it is *hearts* that really matter.
>
> The other evening a fine-looking stranger asked the speaker: "Does Theosophy teach evolution?" Miss —— was on the platform, and I'll wager she gave a full twenty minutes to the answer. It was wonderful, truly wonderful! She began with the first dawn of manifestation, outlining the early stages with an exactitude and precision which showed her years of study and assimilation of the text-books. The

old students just settled back delightedly in their chairs and drank it in; but I was really more interested in the man who asked the question.

He listened attentively at first, but soon began to fidget. Then he slumped back in his chair, looking aimlessly about the room, finally succumbing to a series of yawns. Haven't seen him at the meetings since . . . man of the "working" type, you know—but good head and features, very clean-cut—just the one, seemingly, to interest others like himself.

Every student-reader of the foregoing will doubtless react to it thusly: "How would *I* have handled that question?" Hence it is a valuable letter.

Well, how? Would I have hurled the entire *Secret Doctrine* at him? Or made my answer the occasion for a lengthy talk upon the subject? Or covered the matter briefly, adhering with exactitude to the specific Theosophical terminology?

Or would I have made use of a fleeting two minutes, outlining some simply expressed ideas—and leaving the subject open for further questions—and the questioner's mind open and stimulated to do some thinking *for itself?*

Each one can answer—*must* answer, if he is to be himself an effective pupil-teacher, and thus fulfil the purpose of his Theosophic life.

How was that neighbor answered who dropped into the apartment the other evening and found me reading a Theosophical book?

How was my train-met acquaintance answered when we fell to talking about Reincarnation together?

What did I say to that stricken office-girl whose Mother died so suddenly, and who talked with me about it?

What to that auto-mechanic who adjusted the car while I waited the other day—and spoke of there being "natural" ways of doing things?

And that long night when I sat up on the train, and the brakeman told me about "seeing things"—and . . .

Well, how many, many opportunities to *practise!*

Theosophy is the doctrine of the eternal fitness of things.

What *did* I say?

ANCIENT LANDMARKS

XVIII

Egyptian Symbolism and Animal Worship

THE sincere and unprejudiced student of comparative religions comes at last to see that without the help of symbology no ancient Scripture can ever be correctly understood. No Egyptian papyrus, no Indian olla, no Assyrian tile, or Hebrew scroll, should be read and accepted *literally*. Besides, the symbology must be studied from every one of its aspects, for each nation had its own peculiar methods of expression. The point to which even the most truth-loving and truth-searching Orientalist seems to remain blind, is the fact that every symbol is a many-faced diamond, each face of which not merely bears several interpretations, but relates likewise to several sciences. Many myths which, on the surface, have only an astronomical bearing, conceal facts in regard to the evolution of rounds and races which are of the utmost significance.

One of the best known, at least the most frequently represented, is that of the sun. Ra made his passage across the heavens in a boat from which streamed a blue light—the "Sun's son." A first bark, the Saktit (Sakti?) boat, received him at birth and carried him from the Eastern to the Southern extremity of the world. Mazit, the second bark, received him at noon and bore him into the land of Manu, which is at the entrance of Hades; other barks . . . conveyed him by night, from his setting until his arising at morn. In the formulae of the "Book of Knowing that which is in Hades," the dead sun remains in the bark Saktit during part of the night, and it is only to traverse the fourth and fifth hours that he changes into another. Sometimes he entered the barks alone, and then they were magic and self-directed. Such is the bark of the sun in the other world, for although carrying a full crew, yet for the most part it progresses at its own will, and without their help. Sometimes they were equipped with a full crew, having a pilot at the prow to take soundings in the channel and forecast the wind, a pilot astern to steer, a quartermaster in the midst to transmit the orders of the pilot at the prow to the pilot at the stern, and half a dozen sailors to handle the oars. (Maspero, "Dawn of Civilization," p. 90).

If we may be permitted to identify the boats with the *Saktis*, considered as the "principles"—whose powers they are, the above symbolism is most suggestive. According to Theosophical teaching, at each round or period of evolution, man enters a body or "boat" composed of the substance of that particular round. At "noon," or the mid-point of

evolution, man was borne into "the land of Manu, which is at the entrance into Hades;" Hades is the earth of physical existence, into which the "Manu," or man, enters and becomes a seven-fold being having his "full crew" on board. The barks referred to in the "Book of Knowing that which is in Hades" at the fourth and fifth hours of the night, *correspond* at least to the fourth and fifth rounds, when man has donned his "coats of skin," which after the fifth "hour" or round, will give place to more ethereal "barks" or vestures. After death the "crew" is of no use to the magic boat, for the lower principles which these useless sailors represent, die out and disappear.

The first-born of Ra by the goddess Hathor was Shu. He is solar energy. "The blossoms of Shu" are the sun's rays. In Chapter XVII of the *Book of the Dead*, Shu places the sky on top of the staircase in the City of the Eight. According to tradition earth and sky, or Seb and Neith, were two lovers lost in Nu, fast locked in each other's embrace. On the day of creation Shu, coming forth from the primeval waters, stepped between them and seizing Neith with both hands lifted her above his head. Although the starry body of the goddess extended in space, her head to the West, her feet and hands touched the earth, forming the four pillars of the firmament. Usually these supports are referred to as the pillars of Shu. It was Shu who was depicted holding up the sky and possibly from him the Greeks derived their representations of Atlas.

Seb is the Egyptian Saturn, ushering in a new cycle of evolution. Esoterically he is nearer to Parabrahman than Brahma. He is called the "Great Cackler," who laid the world upon his head, and is represented with a black swan or goose. Darkness, always associated with "beginnings," is symbolized in all religions by black birds. Two black doves flew from Egypt and settling on the oaks of Dodona, gave their names to the Grecian gods. In Chapter LIV of the *Book of the Dead* Seb's egg is referred to as the "egg conceived at the hour of the great one of the Dual Force."

According to tradition the golden age of Ra had gone, for even the gods die. All of them were represented as mummies and in Chapter VIII, are the words, "I am that Osiris in the West, and Osiris knoweth the day in which he shall be no more." The children of earth had become rebellious, bringing down upon themselves the wrath of Ra and their almost complete destruction by Hathor, whose hand was stayed by the repentant god, and a new race produced from mandragora plants. Afterwards mounting upon the back of a cow, Ra disappeared into the heavens. Shu and Tefnut (the double Lion-god) reigned in his stead. They represent the first differentiation of substance: as applied to Rounds and Races, the second in descending order. In this aspect,

Seb ushers in the third and more material world, while his four children rule over the fourth.

This line of descent formed the basis of the Egyptian Enneads, or four pairs proceeding from the One. This gives us the ogdoad, or eight (the double cube of good and evil) of which Ra, or Tem, was the ninth, counting from below up. In the City of the Eight (Hermopolis) where Hermes was adored, Hermes was the One who contained in himself the double cube. Eight was the number of the caduceus or wand of Mercury, the figure being made by the intertwining of the two serpents of good and evil, or the joining of two cubes. There were as many Enneads as there were cities, but all are merely personifications covering the one general scheme or idea. Considering, then, a typical one, we have Tem (or Ra) who is said to have emanated Shu from himself; Shu and Tefnut; Seb and Neith; Osiris and Isis; Set and Nepthys—lower aspects of Osiris and Isis. Thus the exoteric system of the Egyptians, as H. P. Blavatsky has pointed out, dealt with but five planes out of the seven, the pairs having to do with the four lower ones.

Hathor was always represented as a cow, sacred also to Isis, the Universal Mother—Nature. Both goddesses were allied to the sun and the moon, as the disk and the cow's horns (which form a crescent) prove. In the Vedas the dawn of creation is represented by a cow. This dawn is Hathor, and the day which follows—or Nature already formed —is Isis, for both are one except in point of time. Isis is cow-horned, the cow of plenty, and as the mother of Horus (the physical world) she is the "mother of all that lives." The right eye of Horus, or the Sun, was called the cow of Hathor. In Chapter XVII of the *Book of the Dead*, the cow Meh-urt, is called "the Eye of Ra;" while in Chapter CIX the sun is represented as a spotted calf when Sibu (Seb) its father was a bull and Hathor a heifer. The vignette to Chapter CLXX shows a cow wearing the solar disk upon her head and around her neck the symbol of life.

The symbol of life is the ankh or ansated cross of the Egyptians—the Tau with a handle. In illustrations of the Sunrise the sun's disk is upheld by two arms emerging from the ankh, the ankh itself supported by the Tet or Didu or Osiris. This emblem is a short pillar or disbranched tree-trunk surmounted by four cross bars, reminiscent of the tree fabled to have held the dead body of Osiris. Might it not be the sacred Ashwatta tree which the Egyptian Avatar had cut down with the strong axe of dispassion? It was also thought to be the backbone of Osiris after he had been "reconstructed" and "set up" by Isis. In Chapter LXXVIII of the *Ritual* the deceased says: "He (Osiris) hath stablished my heart through his own backbone; he hath stablished my heart through his own great and exceeding strength." This is evidence

that the tree-like formation of the nerves radiating from the spine had not escaped the attention of the Egyptians, nor were they without their Trees of Life.

The sycamores planted on the edge of the desert were supposed to be inhabited by Hathor, Neith and other goddesses, and numerous vignettes represent the deceased as stopping before these trees to receive water and bread—the Water and Bread of Life—from the goddess whose body emerges from the sheltering foliage. The persea tree was the symbol of the "Sacred Heart" of Horus. The pear-like shape of its fruit, especially of its kernel, resembles the heart. It is sometimes seen on the head of Isis, the mother of Horus, the fruit being cut open and the heart-like kernel exposed to view. Here again we trace a form of worship, that of the "Sacred Heart" of Jesus and of the Virgin Mary by the Catholics, back to Egypt.

The use of these symbols seems fitting and justifiable, but why did the Egyptians worship animals? Why was the sun represented as a beetle? Why was the cat sacred to Bast, the jackal to Anubis, the hawk to Horus, the ibis to Thot? And how came Set to be incarnated in the fennec and Osiris and Ptah in the bull? The wise Egyptians never did worship animals, although as the true ideas were lost, the ignorant masses did. In "A Weird Tale"* a hint in regard to this symbolism is given. It is stated therein that there was an occult reason back of it and that the ancient Egyptians never did anything unscientifically; that there are undoubtedly *types* (of forms and intelligences) and that forms having been *once assumed* and seen by the seers always repeated the same forms to those persons. Therefore having taken a certain view of invisible nature, every symbol was made to conform or be consistent with that view. This partial explanation might also be applied to the fairies seen sometimes by children and psychic persons. The form of the fairy, or of an idea for the matter of that, once seen or held by an individual repeats itself and may even be photographed, which picture is then taken to be the real form or the fact; but this form is very often merely in the imagination that fashioned it and may neither be true to the type of elemental seen or to the fact. It is true, nevertheless, that Nature has evolved certain patterns which she copies wherever feasible; and just as the tree pattern may be traced in the formation of certain crystals on up through the vegetable, animal and human kingdoms, so there are likewise types of sentiency and function found in the vegetable and animal kingdoms which are reproduced in man, for Nature is One. "All beings are the same in kind and differ only in degree." If we realized the unity of all the kingdoms, if we saw, as the Egyptians did, the divine form of Amen-Ra in all forms, we would treat our

*Reprinted in THEOSOPHY, Vol. IV, pp. 314 and 343.

younger brothers better—we would neither wantonly kill animals nor torture them in the perverted belief that thereby man is better served or benefited.

A passage from the *Book of the Dead*, (quoted in the *Secret Doctrine*, II, p. 635) reads: "I am the mouse." "I am the hawk." "I am the ape." . . . "*I am the crocodile whose soul comes* FROM MEN." This corroborates the teaching that "while the human monad has passed on globe *A* and others, in the First Round, through all the three kingdoms—the mineral, the vegetable, and the animal—in this our Fourth Round, every mammal has sprung from Man . . . not the form of flesh, blood, and bones, now referred to as Man, . . . but the inner divine MONAD with its manifold principles or aspects." Furthermore, all animals are the cast-off clothing of man; for man impresses all the lives in his body by his thought and feeling, and these lives entering into the bodies of animals, give them their peculiar characteristics. Thus, in a sense, they become the mirror in which man may see his own features and have frequent occasion to scorn his own image. The types in the early periods of evolution, therefore, must have been brought over from a prior mankind. As might be expected, then, in Egyptian symbolism there is a correspondence between the characteristics and functions of the animals and of the gods.

The cat, associated with the moon, was sacred to the cat-goddess Bast or Pasht, and to kill one was to court death. The Egyptian word for cat is *mau*, meaning *to see*, and both the moon and the cat were seers by night. As the moon reflects the light of the sun, so the cat was supposed to reflect the moon on account of its phosphorescent eyes. In the form of the goddess Bast the cat keeps watch for the sun, with her paw holding down and bruising the head of the serpent of darkness, the sun's eternal enemy. In Chapter XVII of the *Book of the Dead*, "The male cat is Ra himself, and he is called 'Mau' " (Seer), while the illustrations represent him in action similar to Bast. The chief-priest of Amen-Ra was called "Oiru mau," Master of Visions, he who beheld God "face to face."

The sun is represented as a beetle in the solar boat—the "Boat of millions of years"—and is referred to as giving birth to beings in his name of Khepera. Khepera is the beetle or scarabaeus, the symbol of rebirth. The word is derived from the verb *kheper*, *to become*, *to build again*. Like the beetle the sun appeared to come up out of the earth and to ascend aloft as with wings. The winged globe is but another form of the scarabaeus and the egg, relating both to the rebirth of man and to his spiritual regeneration. No mummy is found without several of these green or blue beetles.

The jackal-headed god was Anubis, the "Opener of the Ways."

The jackal's omniscience as to where any dead body is hidden, his absolute certainty of direction in the trackless desert, made him a fitting symbol of Anubis, who not only guided the dead along the trackless path of the underworld, but also led the reincarnating entity into the underworld of physical existence. Anubis is often identified with Horus and with Hermes, the Higher Mind; he is the knowledge on any plane which leads one whithersoever he has need to go. Anubis is also connected with the dog-star, the Sothis of the Egyptians.

The ibis, sacred to Thot, was held in the greatest veneration. It kills the land serpents and makes havoc among the crocodile eggs, thus saving Egypt from being overrun by these saurians. The black and white ibis was sacred to the moon, because this planet has a dark as well as a light side. Under the form of an ibis Thot watched over the Egyptians and taught them the occult arts and sciences. Maspero affirms that the word "Thot" means ibis. The *ibis religiosa* is said to have magical properties, in common with many other birds. At all events, he who killed either an ibis or the golden sparrow-hawk risked death. The hawk, the keen-sighted, was the symbol of the sun, of Horus and of the human soul.

The fennec is the Egyptian fox, appropriate symbol of Set whose craftiness conceived the coffin into which Osiris was enticed and confined, thus causing his death. Apis the white bull, sacred to Osiris and into which he was supposed to incarnate, was typical of the universal generative or evolving power in nature. Mariette Bey discovered near Memphis the Serapaeum, an imposing subterranean crypt containing the mummies of thirty sacred bulls. The mummification of various sacred animals would show that the Egyptians took the utmost care to conserve the "lives" in any highly evolved type or species. The bull is also the Taurus of the zodiac, connected with all the "First-born" solar gods. Christians associated this constellation with Christ. Here again, the Egyptians no more worshipped the bull than Christians worship the lamb. The ram is always a symbol of physical generation, the ram or the goat of Mendes being another symbol of Osiris.

Maspero suggests that the habit of certain monkeys assembling, as it were in full court, and chattering noisily a little before sunrise and just before sunset, may have justified the Egyptians in entrusting the apes with the duty of hailing Ra morning and evening. In the illustrations of the Sunrise previously mentioned, six apes hail the sun; the Papyrus of Hu-nefer gives seven. In Chapter C of the *Book of the Dead*, the deceased says, "I have united myself unto the divine apes who sing at the dawn and I am a divine Being among them." The dog-headed ape was a Hermetic symbol, filling the same office in Egypt that Hanu-

man did in India. In Chapter XLII the defunct says, "I am the dog-headed ape of gold, three palms and two fingers high."

The crocodiles in the Celestial Nile are *five*, and the god Toum calls them forth in his *fifth* creation. When Osiris, "the defunct Sun," is buried and enters into Amenti, the sacred crocodiles plunge into the abyss of primordial waters. When the Sun of life rises, they re-emerge from the sacred river. In the *Secret Doctrine* the Fifth Group is said to be a very mysterious one, as it is connected with the Microcosmic Pentagon, the five-pointed star representing man. In India and in Egypt those Dhyanis were connected with the crocodile, and their abode is in the zodiacal sign of Capricorn. In Egypt the defunct was transformed into a crocodile—Sebakh or Sevekh, the "Seventh"—showing it to be a *type of intelligence*, a dragon in reality, not a crocodile. (*S. D.* I, 219; II, 580). The mummy donned the head of a crocodile to indicate that it was a soul arriving from earth. The instructions appended to Chapter CLXIII are that it should be read before a serpent with two legs, meaning thereby a Dragon of Wisdom, or Hierophant. The evil serpent, "the enemy of Ra" was Apep (Apophis) whose power was greatest at the full of the moon, his overthrow being the subject of Chapter XXXIX.

Chapter LXXIII is devoted to the transformation into the Bennu bird, the Egyptian phoenix, symbol of the cycle of rebirth. The deceased says: "I came (literally 'I flew') into being from unformed matter. I came into existence like the god Khepera. I have germinated like the things (i.e., the plants) which germinate, and I have dressed myself like the tortoise. I am [of] the germs of every god."

In this incomplete list of animal symbols must be included a curious little insect called the praying mantis, the "diviner" who led the deceased unerringly to the underworld. It was greatly honored in Egypt, the Greeks attributed to it supernatural powers, and the Arabs declare that it always prays with its head toward Mecca. We might connote with it the state called manticism, during which the gift of prophecy is developed. (See chapter in *Isis Unveiled*, "Before the Veil.")

The lotus was pre-eminently the flower of Egypt. The lotus seeds, even before they germinate, contain perfectly formed leaves—the miniature of the perfect plants they will some day become, thus showing how idea comes to be made visible, which is true of the birth of a world as of a man. Its roots growing in the mud, and its blossoms in the air typify the human nature—its body grown out of the lower kingdoms, and the soul belonging to the higher spiritual regions. In Chapter LXXI of the *Ritual*—making the transformation into a lotus, a human head springs from the flower, and the god exclaims: "I am the pure Lotus, emerging from the Luminous One. . . I carry the messages of Horus. I

am the pure lotus which comes from the Solar Fields." So the god Khnoom, the moist principle of life, sits on a throne within a lotus. Thot is often seated on a lotus. Finally, it is the goddess Hiquet, under the shape of a frog, who rests on the lotus. This undeniably most ancient of goddesses, on account of her amphibious nature, was one of the chief cosmic deities connected with creation. Because the frog comes to life after being buried for years under rocks or in old walls, it was typical of resurrection. A frog or toad enshrined in a lotus, or simply without the flower, was the form chosen by the early Christians for their church lamps, on which were engraved the words, "I am the resurrection."

Was the general character of Egyptian religion monotheistic, polytheistic or pantheistic, is a question that has caused endless discussion. The epithet "the only god," which on the surface might imply monotheism, was applied to several gods. In the Papyrus of Nesi-Khonsu, Amen-Ra is addressed as "the One One," "the divine form who dwelleth in the forms of all the gods;" but this concept was held only by the educated and the priesthood. Then, as now, the true teaching existed: that behind all forms is a nameless, invisible Power, the source of all manifested life, expressed in such passages as this: "You look and you see it not—it is colorless; you listen and you hear it not—it is voiceless; you desire to handle it—you touch it not—it is formless."

Budge says in the Collection of Moral Aphorisms composed by ancient sages are several allusions to a divine power to which no personal name is given. The word used to indicate this is *Neter*, translated "God" by him in the following examples taken from the Precepts of Kagema and the Precepts of Ptah-hotep, whose many instructions remind one of the Proverbs of Solomon:

"The things which God doeth cannot be known."

"Terrify not men. God is opposed thereto."

"When thou ploughest, labour in the field God (Karma) hath given thee."

The Teaching of Amenemapht clearly shows, says this author, that the writer distinguished between Deity and the gods Ra, Thot, etc.

"Leave the angry man in the hands of God. God (Karma) knows how to requite him."

"Take good heed to the Lord of the Universe." (The Self).

"Truth is the great bearer of Deity."

In the Teaching of Khensu-hetep, Budge finds a more intimate, personal Heavenly Being:

"It is God who gives thee existence."

"The Deity is the judge of the truth."

"The house of God abominates overmuch speaking. Pray with a

loving heart, *the words of which are hidden*. He will do what is needful for thee, he will hear thy petitions and will accept thy oblations." (The God within each being).

In Chapter CXXV of the *Book of the Dead*, the defunct says, "I have not cursed God" and "I have not contemned the god of my city," showing the Egyptian admitted the existence of another *Neter* besides the god of his native place.

Whatever the Egyptian thought as to Deity or to the gods, he knew he was himself "of the germs of every god." He never considered himself a poor worm of the dust, as do Christians, but ever declared,

"Thou, Ra, art in me and I am in thee; and thy
attributes are my attributes."

AMEN-RA

ONE TREE OF KNOWLEDGE

No one can study ancient philosophies seriously without perceiving that the striking similitude of conception between all—in their exoteric form very often, in their hidden spirit invariably—is the result of no mere coincidence, but of a concurrent design: and that there was, during the youth of mankind, one language, one knowledge, one universal religion, when there were no churches, no creeds or sects, but when every man was a priest unto himself. And, if it is shown that already in those ages which are shut out from our sight by the exuberant growth of tradition, human religious thought developed in uniform sympathy in every portion of the globe; then, it becomes evident that, born under whatever latitude, in the cold North or the burning South, in the East or West, that thought was inspired by the same revelations, and man was nurtured under the protecting shadow of the same TREE OF KNOWLEDGE.—*S. D. I, p. 341.*

EVERY DAY OCCULTISM

IGNORANCE, not Wisdom, insists on definitions, classifications, descriptions, and hence arise differences, disputes, dogmatisms, and intolerances. The student of the ancient, constant, and eternal doctrine unfolded in the *Bhagavad-Gita* soon learns, for he soon sees for himself, that materialism and theologies are but names, respectively, for learned barbarism and learned ignorance, even though dignified and baptised as science and religion. Both are the worship of Matter—of the forms and powers of matter. Intoxication is still intoxication whether it is that of a peasant drunken with some vile concoction, or that of a refined and cultivated taste in Nature's finer forces. One and all, they are victims and slaves of "the mighty magic of Prakriti," or Matter.

What, then, *is* matter and what is Spirit? This is the question of the ages, and the only answer known to mankind at large is what men accept as their religion and their science, whose fruits have ever been the same—"birth, death, decay, sickness, and error:" the unending succession of the rise and fall of civilizations and religions, due to sects, parties, and their mutual misconceptions. Arjuna represents the man of religion who has come to "the end of the trail." Other sections of the *Mahabharata*, of which the *Gita* represents one pole of consummation, contain the pictures of those who follow the path miscalled science. In both cases the result for the devotee is despondency. But the despondency of the Arjunas of faith is quite at opposites with the despair of him whose life is in matter, for the Arjunas of every religion find regeneration in Spirit, while the destiny of the others is "continued bondage to mortal birth."

What is the explanation for this seeming contradiction? It is because the religious man errs with his head and not with his heart—for all religions have an ethical and moral basis, however that basis is misconceived. But the materialist, however educated and however personally devoid of gross sins, cannot have a moral basis, for there are no morals, no sign of ethics, in all the vast realms of physical nature. Everywhere it is a "struggle for existence" where power is the supreme god, where "might makes right," where the only incentive to action, as seen through the eyes of matter, is power and enjoyment for one's self. Materialism is *heartless*—or it is not Materialism. So, although religion has ethics with no scientific basis, science has a basis without ethics—and this is materialism pure and simple.

Students of the Wisdom-Religion in all ages have fallen victim to the same misconception that prevails in what are technically as well as

popularly called religion and science. Ignorant of, or ignoring, the fundamental basis of *all* actions, spiritual and intellectual, as well as physical, they are deceived—that is, glamoured, *intoxicated*, by the results flowing from this or that system, belief, practice. The more wonderful (and, *mis*understood) the results they obtain, the more convinced is the devotee that his system is the highest. Scientists, as well as Christian Scientists, theologians as well as spiritualists, martyrs and "common people," all believe in their practices and their system because thereby they obtain results which they have not been able to obtain by other means and methods—results which are *beyond* their comprehension and expectations. Physical scientists are materialists in nearly every case; *why?* They have been able to obtain results by a study of Nature that they could not obtain by a study of Revelation. Religious people, educated or ignorant, believe in their God and their prayers, in spite of prevalent Materialism. Why? Because they *know* that they, too, get results that no amount of scientific knowledge can produce—happiness, "peace of mind," contentment with their fortune or misfortunes.

Their power of perception centered on the results achieved, neither scientist nor religionist is able to rise above the plane of effects and observe the sphere or world of causation pure and simple. Were that done, the scientist would be a materialist no longer, the religious man would be a sectarian no longer. The follower of any religion would soon see that the followers of every other religion achieve the same results as his own, though their prayers are addressed to another God and their works based on another revelation. So with the scientist: he would soon see that whoever sets up a physical cause is bound to get a corresponding result, and this quite regardless of contradictory hypotheses as of contradictory revelations. Taking this simple universal truth into the region of the metaphysical, both the religious and the scientifically minded man could easily verify the same apothegm—Like causes produce like results, whether in the world physical or the world metaphysical, the world spiritual or the world psychic. Behind any perceived world of effects lies its opposite pole, the world of causes. But behind both worlds lies a third and eternal world which includes and penetrates the others—that world which the religious man calls the Will of his God, the scientist calls Law, and the Krishnas of all time call "the Principles" of Nature and of Man—the world of Self-being. Because it is the world of the SELF or the One Life, that Spiritual Universe can never be perceived by the eye of sense, which perceives only effects and results; nor by the eye of reason or intellect, which perceives only *relations*, *i.e.*, cause-and-effect. The ignorant man sees effects dissociated from their causes, the more intelligent see a combination or concatena-

tion or relation between the visible and the invisible, but our wisest men fail to see the *continuity* of the One Life, whether we divide it into visible Matter and invisible Energy, into Spirit and Soul, into Law or God.

All these mighty problems have been discussed by Krishna, not in a series of chapters or Discourses, as we read and study *Gita*, but in *continuity*, in unbroken sequence. From Principle to Principle of Nature and of Arjuna's own being he has united, elevated, the same SELF which before saw only good; then only evil; then only contradictions; then only a *Muni*, a Great Soul, who might be followed but never emulated—to the point where this self-same Arjuna can see for himself, in himself and in all Nature as well as in the Great Teacher, the *Superior* Nature, the "Knower in every mortal body." This is that "Eye of Wisdom" dwelt upon in the fifteenth chapter, but in the seventh called "Devotion by means of *Spiritual* Discernment." All men and all beings "animate or inanimate" have Discernment, the Divine Power of Perception. But if that Power is exercised through the "eye of sense"—the perception of physical results or cause-and-effect—the Self is limited by what it sees to what it sees, "earth, water, fire, air, and akasa." If that same power is elevated to the region of causality, if the "eye of reason" be employed as well as the eye of sense, then there results the perception of and limitation to "Manas, Buddhi, and Ahankara"—which, for present purposes we may take to mean the Personal consciousness of cause-and-effect, with ourselves as the experiencer, the victim or the beneficiary of our interactions with the rest of Nature. All this is the "inferior nature" of the SELF—that is to say, *Human Nature*. We do not regard "ourselves" from the highest imaginable standpoint. Quite the contrary, we regard the highest imaginable presentment of Nature and Man, or of Spirit and Matter, from the standpoint of human nature.

The YOGA of Krishna or of Buddha or of Christ or of H. P. B. calls on us to regard human nature from the Divine plane, not Divine nature from the human plane. Raja Yoga is, therefore, reduced to terms, three sequential steps as an evolution, synthesized and symbolized by the development of the three "eyes" or instruments of perception—the eye of sense, the eye of reason, and the eye of wisdom, sometimes called the "Third Eye."

Once, we all had the eye of Wisdom and the eye of Reason—in other words we were in the state called Atma-Buddhi-Manas, the state of every Savior, every Mahatma. We "incarnated" in beings having only the "eye of sense"—in order that we might see Life through their eyes and that they might see Life through our eyes. To effect that *partial* Union, which is what "incarnation" means, we *had* to set aside the

"Eye of Wisdom," in the same way that to produce an ordinary electric light the current itself has to be "stepped down" through a "transformer" to adapt it to the resistant strength of the light-bulb; otherwise the light-bulb, our animal body, would be destroyed by the impact. Thus "Ahankara," the false, *i.e.*, relative or isolated idea of Self, replaced the Absolute and Universal consciousness of SELF which is the meaning of Atma-Buddhi. This, for the time being, was spiritually our loss, but it was the gain of Nature below us in the evolutionary scale of progression, for "man" became a *human* instead of an animal being only. *We* gained the eye of sense; the "animal man" gained the eye of reason. Now, our task is to *re*-gain the "Eye of Wisdom" without losing either the eye of reason or the eye of sense. No Being is complete—perfected—until he becomes a Mahatma, "able to see, able to hear, able to stand" in all three worlds—the world spiritual, the world intellectual or psychic, and the world physical or astral.

This is to become consciously and uninterruptedly the KNOWER in any or every mortal body—to have found out for one's Self the continuity of consciousness or spirit. Few men, as yet, have reached that point in the cycle of existences where they are consciously striving for *perfection*, and who *will* struggle till they achieve it. Such are the Arjunas of mankind. And "amongst those so striving perhaps a single one" in any given incarnation becomes Krishna-Arjuna instead of Arjuna-Krishna. For they mistake the opening of astral-perception, psychic-perception, for the opening of the "Eye of Wisdom;" in other words, their *Ahankara* has been transferred from the physical to the astral plane, with consequent enormous expansion of the purely Personal Ego. But medium or psychic, theologian or scientist, or the merely "ordinary man," each achieves whatever "results" are in the line of his faith, ideas and works.

All the arts—and artifices—of "human nature" in its manifold attempts to "reach perfection" by pulling down the Divine to the personal, the Spiritual to the psychic, have given us our religions, our sciences, our civilizations, with their mixtures of true and false, of good and evil, but they never have and they never will give us the "Eye of Wisdom."

YOUTH-COMPANIONS

"It is the Master's work to preserve the true philosophy, but the help of the companions is needed to rediscover and promulgate it."

TWINS as they were, Betty and Tom were nicknamed "the pair of opposites." Not opposites in the sense that they did not get along well together; no indeed; but because in everything they saw, in everything they did, each found something of especial interest which did not conflict. So they were always good company to each other.

Betty and Tom were—where do you think? On the deck of a French steamer, two days out and headed for the Mediterranean and Marseilles.

The children had really been travelers as far back as they could remember, though never farther than from town to country, and from country back to town again. But for all that they saw strange lands, strange people, strange worlds everywhere they went. Not only did they love seeing and doing, but just as naturally as Tom loved music, Betty loved pictures and books. And what they had read they put in the objects they saw; and what they saw made alive what they read. Whatever they were doing, they were voyaging in that most wonderful of all countries—the land of imagination.

The first day on board, Betty and Tom had been as busy as Argonauts exploring the mysteries of a great ocean liner. All their experience of ships and navigation had been confined to ferry-boats, canoes, and an occasional sail-boat. But between what they knew, and what they had read, and what they saw, they got on famously. And of course the sailor folks, sensing their eager thrills, treated them as comrades.

"Why, Betty," said Tom, "this is a new incarnation. I feel as if I've been a sailor all my life."

"Yes," Betty nodded, "and think what real 'Yogis' we must be, Tom, for we can remember our past incarnations too."

"Yes, and we can see our next incarnation ahead. Tomorrow let's pretend we're French—little French children, just beginning to talk and saying '*Maman*' and '*oui, oui,*' and '*l'océan,*' and '*qu'est-ce-que-ce, s'il vous plait?*' when we want to find out something, just as if we had to find out for ourselves, and knew nothing but French."

"That's really the way we had to do when we were babies," agreed Betty; "and it will be lots more fun than just saying over and over, '*Je suis, tu es, il, elle, est,*' in school"—and Betty, sad to say, made a face at the recollection.

"I always *hated* French," said Tom. "What's the sense of learning another language when you already know one? But now"—and he

grinned as he twisted an imaginary moustache—"but now that I can see my next incarnation ahead I can see the sense in lots of things I've had to do and didn't want to do because I couldn't see any sense in them *then*."

Betty laughed—and then yawned, right in Tom's face—for it had been a busy day indeed, and both were ready to leave the earth and sail through the astral world of dreams into the land of At Home, which foolish people call Deep Sleep just because they don't know that Memory and Imagination are as wonderful twins as Betty and Tom.

Next day, sure enough, they played they were French children, and it "worked" beautifully. You see, they didn't try to *recite;* they just asked questions as a really French child does—with their eyes, with their expressions, with their hands, and with just maybe a word or two. And how the sailor-men responded, officers or sailors—of course we meant *officier ou matelot!*

Why, before the week was out Betty and Tom *were* "Frenchy" from the top of their heads to their toes. And, strange to say, dozens of words, so hard to remember, so easy to forget, just naturally came back to them when they needed them. And—stranger still—they didn't need to *translate* these words to themselves in their own minds in English, so as to know what they mean. Why?

Well, Betty and Tom can tell you.

"Tom," said Betty that sixth night out, after a school of porpoises had reminded them of a camping trip in the Adirondacks—"Tom," said Betty, "have you noticed how we know what the French words *mean* when we hear them? I wonder how that is?"

"Why," replied Tom, who always knew all about everything Betty *didn't* know, "it's because *we*'ve been translated into French, I guess. Anyway, it's lots of fun, isn't it?"

"Yes; but still, there must be some reason for it. This is a new incarnation, but we are just the same as we were at home and at school, and then we didn't *like* French. We couldn't talk. We couldn't understand without undressing the words in French and dressing them up again in English. Now it seems—it just seems as *natural* as English. Only, of course," she added, "we haven't quite as many French *clothes* as we have American."

"That's funny," said Tom. "I was just thinking the same thing—only in another way."

"What's that?"

"Well, you see, it's this way. Dad's boss might just as well have sent him instead of Mr. Allan to England, and sent Mr. Allan to Marseilles. Did you know, Betty, that is what Father says they really spoke of doing? But they asked him and Mr. Allan which they would rather

do, and Mr. Allan said right off he'd *rather* go to England, because his wife had always wanted to see Wales."

"And what did Father say?"

"Father said *he* didn't care—he'd rather not go to either place, but of course he was willing to go if it was necessary. So that's how it happened."

"Yes, but why didn't Father *want* to go, and why were Mother and you and I so *hungry* to go to France?"

"Well, isn't it, maybe, this way? Maybe Mrs. Allan used to live in Wales in her last incarnation and loved it so much she just couldn't help but want to go there? And maybe Father didn't care because he'd lived in America for so many lives."

"But America was only *discovered* a little over four hundred years ago. How could that be?"

"Maybe Dad was an *Indian*. Who knows? Anyway, I heard Mr. Allan call him a 'good Indian' ".

And then both giggled, for Betty thought this was a good joke, and Tom thought he was a good joker!

"Besides," Tom went on, after a moment, "maybe that's the very reason why we've had such a good time on ship and why it all seems so *natural*. I'll bet you, when we get to Marseilles, if we just watch, we'll find something that will seem *familiar*, just as if we'd always remembered it."

And, sure enough, they did!

For, on landing, and after they were all settled, Tom went with his father to see the American Consul. And then—what do you think?

While Tom's Father was with the Consul, Tom wandered from the room into the hall, and across the corridor was another door. Tom glanced at it. *Something* happened inside Tom's mind, or imagination, or memory. And he said to the messenger of the Consulate, "What has become of the little picture that used to hang there to cover the knot in the door?"

"Oh," replied the white-haired old man, "they moved that door, picture and all, to the back-entrance hall years and years ago. It's still there. Would you like to see it? The picture was a sketch of a little boy, the old Consul's son. Would you like to see it?"

And the picture looked for all the world like Betty!

THE CONQUEST OF WEALTH

IN THE Ninth Chapter of the *Bhagavad-Gita*, Krishna hails his disciple as "Conqueror of Wealth," an epithet pregnant with meaning for present-day aspirants to the Sacred Science. Perhaps its significance will be more apparent if we eliminate some of the things it does not mean.

That possession and conquest are not synonymous is easily demonstrable. The owner of an unbroken steed may have a hard struggle before him in conquering his mount. The various vehicles which make up our personalities are the possession of each of us as Egos, but how far we are from their conquest none realizes more keenly than those who are earnestly trying to live in accordance with the teachings of Theosophy.

From the standpoint of material riches the expression could not connote the possession of a great fortune, because too often the rich man is obviously not the conqueror of his wealth but rather is driven helplessly by the acquisitive tendency which led to its amassing and which seeks constantly and feverishly to augment it. The rich young man in the parable, face to face with his great opportunity, "went away sorrowful: for he had great possessions."

The possession of riches, however, is in itself neither an advantage nor a hindrance. It is the attitude and conduct of their owner that constitutes them bane or blessing. He who, having any degree of wealth, clings to its meager satisfactions, physical, aesthetic, or intellectual, and lives in dread of being bereft of them, is not even a free man. He is no more the conqueror of wealth than is the man of small means who is so obsessed by the dream of riches that he makes all else subservient to their pursuit. The miser is the wretched slave of his hoard, be it small or great; while the spendthrift who squanders money to gratify his uncontrolled desires must reap, soon or late, the lean harvest of his prodigality and misuse of wealth.

Nor is he who renounces wealth its conqueror. It is not of record that the followers of Francis of Assisi, vowed to the service of the "Lady of Poverty," were proof against the glamour of riches or less susceptible to their allurement than their lay brothers. Unless the heart prompts and acquiesces in the hands' renunciation, the would-be ascetic is but "a false pietist of bewildered soul."

Repeatedly it has been pointed out that true asceticism is not renunciation but *right use* of all things: therein lies the clue. To conquer wealth is neither to amass nor to renounce it, neither to hoard nor to squander it, but to use wisely and beneficently whatever means we

have under Karma, without elation at their increase or anxiety lest they take flight.

Futile to dream what good we might accomplish if vast wealth, boundless energy, and abundant leisure were ours. The real question is, what use are we making of such means as we at present possess, financial, energetic, or temporal. If the Cause of Theosophy, which is the Cause of Humanity, does not come first in our scheme of things now, what guarantee is there that our sense of relative values would improve with added opportunities for expansion of personal interests and gratification of personal desires? Unless the maintenance of a suitable place for the presentation of the message of Theosophy outweighs in importance the provision of attractive living quarters for ourselves; unless the giving of that message outranks our personal pleasures and comfort; unless we are using our time to the best possible advantage now, we err in sighing for the added responsibility which would accompany increased affluence, more robust health, and a larger measure of leisure.

No man is the conqueror of wealth while he regards himself as its unconditional possessor or dreams that he is accountable to none for its use. Even a slight intellectual grasp of the essential unity of all must convince the thoughtful that all individual wealth is held in trust and that each must render to Karma an exact account of his stewardship. As the student grows gradually into the realization of that unity of the race, his ethical standards relative to the acquisition as well as the use of wealth inevitably grow more uncompromising. Practices which common usage seems to justify to the man of the world become impossible to the Theosophist, who would rather suffer any deprivation than take advantage of his brother, and who would unhesitatingly relinquish even what he felt was his just due rather than stoop to questionable means to obtain it.

We may be sure that complete victory will not result from one or several decisive engagements. To gain and hold the right attitude toward our possessions will inevitably call for sustained effort over a long period. Only when we can properly evaluate and use them, many or few, maintaining an attitude of detachment while employing them with discrimination and unselfishly, shall we be conquerors of wealth. Then, even as Arjuna was deaf to the noise of battle while the Teacher spoke, shall we be able, above the clamor and din of the market-place, to hear distinctly the voice of Krishna, the Counselor, the Higher Self.

ANSWERS FROM "THE FORUM"

Question—What would be the correct name for that "thing" which can be conscious of the physical body, feeling hunger, thirst, the pain of a cut or blow, then go to the state of Kama and feel passion and emotion, or enter into a state of mentality and act on the plane of thought?

Answer—Read the chapter of the *Bhagavad-Gitâ* which treats of Kshetra and Kshetrajna, or the Knower and the Known, as also those which describe the three qualities, their action and function. Your question deals with consciousness, and no one has yet been able to finish its definition. The Self, who is made up of *Manas-Buddhi-Atman,* three in one, is the knower and the perceiver. If there were no Self present, all that you have described would be merely motions in *Prana* or the movement of the three qualities, for it is the Self who enables us to give names, derived from sensation, to these effects. And any name given to the Self, in any language, will be but the attempt of the man to name that which is nameless. In your own remarks under the question you have skipped from one subject to another, for you began with what relates to the perception of the knower while dwelling in the body, and ended with the essential nature of the monad, an entirely different matter. This confusion of topics will only create confusion in your own mind. There is no benefit from increasing words on the self-perceptive cognition, for all that you can say of it is that you possess the *I am I* consciousness. Hence all that you have said can be resolved by the statement that the consciousness functions in many different planes of experience, and in each one uses the means or instruments appropriate thereto. And in order to so pass from one plane to another, holding intelligence in each, the presence of *Manas* is necessary as one of the integral parts or powers of the Self, for without *Manas* we are only of the brute or lower kingdoms. For one moment consider the brutes who, moving and dwelling in the mental plane with man, know nothing of our manasic sensations. It is because *Manas* is dormant in them; but in you it has begun to awake, thus enabling you as man to note the effects upon yourself of the motions of the qualities of nature.—*W.Q.J.*

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* *The Theosophical Forum,* February, 1893.

ON THE LOOKOUT

Real Missing Links

Biology, endeavoring to retrace the evolution of all forms to a common ancestor, ultimately, and in every field, encounters a blank void; the lines of type development, looking backward, seem to converge—but long before *full* convergence is reached, the apex is cut short by mysterious absences.

In every case a comparison of the actual connections demonstrated, with those believed in upon circumstantial evidence, upholds the Theosophical doctrine: that the really *basic* types from which all others came, were astral-mental, metaphysical patterns upon which the evolving material aligned itself as the steel filings follow the lines of force of a magnet. Madame Blavatsky states that multitudes of physical forms which were once transition types, have disappeared, and that there were at one time real links, not only between the different species of each genera, but between the various kingdoms. Science knows of a few links between vegetable and animal, and even suspects some between mineral and vegetable. They all existed in full flush at one time before their purpose was served.

Dr. J. Hobart Hoskins, of the University of Chicago, has found in coal balls remains of plants with leaves like ferns, but with fruiting bodies which connect them with seed plants.

With enough of investigation and knowledge, it is probable that many more such links can be discovered, though still short of the *really primordial* types.

> When it is borne in mind that all forms which now people the earth, are so many variations on *basic types* originally thrown off by the Man of the Third and Fourth Round, such an evolutionist argument as insisting on the "unity of structural plan" characterising all vertebrates, loses its edge. The basic types referred to were very few in number in comparison with the multitude of organisms to which they ultimately gave rise; but a general unity of type has, nevertheless, been preserved throughout the ages. The economy of Nature does not sanction the co-existence of several utterly opposed "ground plans" of organic evolution on one planet . . . (*Secret Doctrine*, 1888, II, 683).

This is equally true of plants.

Reincarnation and Social Cycles

In "The Cassandras of Europe," *Saturday Evening Post* for March 5, 1927, a typical prophet of doom is Prof. Oswald Spengler, who bases his theories upon the *1500 year cycle of history*, which determines the fate of nations. He moreover takes the Theosophical stand that the height of mechanical civilization is a period of spiritual decay.

But long before Spengler was heard from, long before anyone except in Theosophy knew of a fifteen hundred year cycle, and while Europe was in the full bloom of arrogant and exuberant optimism for the future of this "Golden Age"—save the mark—William Q. Judge wrote:

> Affecting man especially are the spiritual, psychic, and moral cycles, and out of these grow the national, racial and individual cycles. Race and national cycles are both historical. The individual cycles are of reincarnation, of sensation, and of impression. The length of the individual reincarnation cycle for the general mass of men is fifteen hundred years, and this in its turn gives us a large historical cycle related closely to the progress of civilization. For as the masses of persons return from *devachan*, it must follow that the Roman, the Greek, the old Aryan and other Ages will be seen again and can to a very great extent be plainly traced. But man is also affected by astronomical cycles because he is an integral part of the whole, and these cycles mark the periods when mankind as a whole will undergo a change. (*Ocean of Theosophy*, 1893, p. 121).

And Madame Blavatsky wrote in 1888:

> The western Aryans had every nation and tribe like their eastern brethren of the fifth race, their Golden and their Iron ages, their period of comparative irresponsibility, or the Satya age of purity, while now several of them have reached their Iron age, the *Kali Yuga*, an age *black with horrors*. This state will last . . . until we begin acting from within instead of ever following impulses from without . . . Until then the only palliative is union and harmony—a Brotherhood in *actu* and *altruism* not simply in name. (*Ocean of Theosophy*, p. 98).

The Reversibility of Sex

Dr. Oscar Riddle, Carnegie Institute for Experimental Evolution, states that during the daytime in the nesting period, the male pigeon gives female blood reactions. This, Dr. Riddle thinks, is because he is relatively inactive at that time; a female characteristic. Males in general are, biologically, distinguished by a higher metabolic rate; they burn food into energy more rapidly. (*Science*, Jan. 28, 1927).

Much evidence is on hand to indicate that sex is a very variable factor—even in regard to the physical organs at times. It does not even develop in the embryo until a rather late stage. The annals of abnormal psychology abound with cases of reversed and variable sex in human beings.

All this makes more comprehensible several Theosophical doctrines. For one, it is taught that human sex is not a fixed characteristic, but varies from incarnation to incarnation, governed and conditioned by Karmic law, and is of the body and astral nature, not of the soul. Inasmuch as much disgracefully immoral teaching under high-sounding names has been based upon the idea of *spiritual* sex, and the resulting affinities, it is of importance that biological research and the Ancient Science join hands here to demonstrate the sexlessness of the soul.

"It hath not been shown what we shall be;" but it is known (Theo-

sophically) what we have been, and the law of cycles is a theosophical fundamental. Having passed the mid-point of this cycle, we are due, in the course of æons, to retrace our steps through the early ages of evolution in reverse order, *plus* the experience gained—as concerns those who achieve self-conscious immortality in mind and soul.

> It is in the Third Race that the separation of sexes occurred. From being previously a-sexual, Humanity became distinctly hermaphrodite or bi-sexual; and finally the man-bearing eggs began to give birth, gradually and almost imperceptibly in their evolutionary development, first, to Beings in which one sex predominated over the other, and, finally, to distinct men and women . . . Bi-sexual reproduction is an evolution, a specialized and perfected form on the scale of matter of the fissiparous act of reproduction. Occult teachings are pre-eminently panspermic . . (*Secret Doctrine*, 1888, II, 132-3).

Since sex with its correlations forms the be-all and end-all of life for modern humanity, which considers it in a purely physiological and animal sense, something may be sensed of the steepness of the ramparts our perverted ideas and practices are rearing across the pathway ahead. Yet the most animal ideas, the most debased practices, if performed from a materialistic basis, are clean and harmless as compared with the cults which use "occultism" as something on which to base the most perverted psycho-physical practices. Such were the "H. B. L." and kindred organizations exposed by Madame Blavatsky; likewise the "Sacred Brotherhood" exposed in Oakland, California, recently, and its swarming sister cults in every large city in the land.

Earth Waves

Not less than three major theories regarding the elevation and subsidence of continents, are at present fighting for supremacy in the scientific world. Each has some elements of Theosophical truth, with the possible exception of the Wegener theory which teaches that continents are permanent, but drift from place to place on the earth. The nearest approach we have yet noted is the idea of Dr. E. C. Andrews, geologist of the New South Wales Government, with his "earth waves." (*San Francisco Chronicle*, March 6, 1927). He believes that a vast, slow undulatory movement is responsible for raising mountain ranges and forming troughs in the sea. At present, he thinks, there is a movement from the pole to the equator, tending toward a westward lag, and considers the existence of a former land strip parallel to British Columbia as proven. This strip, he thinks, extended from the Alaskan extremity to the continental shores of the United States.

The *Secret Doctrine* teaches that parts of California once belonged to the lost continent of Lemuria (whose existence was proven by the San Onofre Breccia, discussed in *Science*, and by us formerly.)

In further regard to Dr. Andrews' ideas, the *Secret Doctrine* says:

> Science speaks of an ancient continent which stretched from Spitzbergen down to the Straits of Dover. The Secret Doctrine teaches that, in the earliest geological periods, these regions formed a horse-shoe-like continent, whose one end, the Eastern, far more northward than North Cornwall, included Greenland, and the other contained Behring Straits as an inland piece of ground, and descended southward in its natural trend down to the British Isles, which in those days must have been right under the lower curve of the semi-circle. This continent was raised simultaneously with the submersion of the equatorial portions of Lemuria . . . Science also refuses to sanction the *wild* hypothesis that there was a time when the Indian peninsula at one end of the line, and South America at the other, were connected by a belt of islands and continents. The India of the pre-historic ages . . . was doubly connected with the two Americas. The lands of the ancestors of those whom Ammianus Marcellinus calls the 'Brahmans of Upper India' stretched from Kashmir far into the (now) deserts of Schamo. A pedestrian from the north might then have reached—hardly wetting his feet—the Alaskan peninsula, through Manchooria, across the *future* Gulf of Tartary, the Kurile and Aleutian Islands; while another traveler, furnished with a canoe, and starting from the South, could have walked over from Siam, crossed the Polynesian Islands and trudged into any part of the continent of South America . . ." This was written from the words of a MASTER—a rather doubtful authority for the materialists and the sceptics . . . (*Secret Doctrine*, II, 326-7).

If Behring Straits and western California were both parts of Lemuria, then H. P. B.'s description exactly fits the thesis of Dr. Andrews. But besides this, Dr. Ralph W. Chaney of the Carnegie Institution, Washington, because of the close resemblance between plants of Eastern Asia and Western America, considers the two areas as having been connected. And Roy Chapman Andrews found that the redwood tree had once been plentiful in Asia, though now found only in California and very slightly in Southern Oregon. An Aleutian or Behring Straits connection has long been suspected in science; but if these trees came that way, why do they not exist in Northern Oregon and Washington, where the climate is ideal for them?

RISING AND SINKING

According to the *San Francisco Chronicle* of October 31, 1926, the floor of the Atlantic has risen two miles in the vicinity of St. Helena in the last twenty-five years. Whether or not this is so, the *Secret Doctrine* teaches that we are entering upon a long period of great geographical changes which will materially alter the fortunes of the race. Atlantis and Lemuria—not in the same form, however—are due to see the light of day once more, in the course of the slow roll of Dr. Andrews' "earth waves," which are more complicated in their action than he may realize.

The subsidence of the Atlantic coast of the United States attracted so much attention that the National Research Council has instituted an investigation. (*Washington Post*, Nov. 2, 1926). The sinking has been proceeding at the rate of one to two feet per century; even at the

former rate the outlook for New York and other seacoast cities is not pleasant. But moreover, Madame Blavatsky once intimated that some of the geological changes to be expected at Manhattan Island may not be long in coming, nor as gentle as the present subsidence.

Nor does American "civilization" alone face difficult changes. The great glaciers of Europe are increasing in size nearly everywhere, those of French Savoy lengthening 70 to 150 feet per year. (*Literary Digest*, Dec. 18, 1926).

It is the opposite with America, whose glaciers are dwindling away at a rapid rate. Those of Mount Rainier are especially noticeable, Nisqually in particular having retreated not far from 2000 feet in twenty years.

Therefore the writer in *L'Humanité* who thinks the European recession due to a general lowering of the earth's temperature, is wrong.

> . . . it is absolutely *false*, and but an additional demonstration of the great conceit of our age, to assert . . . that all the great geological changes and terrible convulsions have been produced *by ordinary and known physical forces*. (*Secret Doctrine*, I, 640).
>
> In regard to great cataclysms occurring at the beginning and ending of the great cycles, the main laws governing the effects are those of Karma and Reëmbodiment, or Reïncarnation, proceeding under cyclic rule. Not only is man ruled by these laws, but every atom of matter as well, and the mass of matter is constantly undergoing a change at the same time with man. It must therefore exhibit alterations corresponding to those through which the thinker is going. On the physical plane effects are brought out through the electrical and other fluids acting with the gases on the solids of the globe. At the change of a great cycle they reach what may be termed the exploding point and cause violent convulsions of the following classes: (*a*) Earthquakes, (*b*) Floods, (*c*) Fire, (*d*) Ice. . .
>
> Ice cataclysms come on not only from the sudden alteration of the poles but also from lowered temperature due to the alteration of the warm fluid currents in the sea and the hot magnetic currents in the earth, the first being known to science, the latter not. The lower stratum of moisture is suddenly frozen, and vast tracts of land covered in a night with many feet of ice. This can easily happen to the British Isles if the warm currents of the ocean are diverted from its shores. (*Ocean of Theosophy*, 1893, pp. 123-4).

Connecting the events of the present historical cycle in relations social, political, geographical, etc., etc., could anything be clearer?

The Moon's Core

The nature and origin of the craters of the moon is one of the standing problems of astronomy. Of the principal theories, one considers them true volcanic craters; another, as gigantic splashes produced by impact of meteoric bodies of sub-planetary size. The latter has much evidence behind it. It has been determined that bullets fired into a mass of lead produce craters of just such form. Nor can the theory of

vulcanism explain why from one crater there radiate streaks of a white material in straight lines without any deviation caused by irregularities in the lunar surface.

W. L. R. Emmet, scientist for the General Electric Company, says, from evidence gleaned in study of the moon, that not only are the craters the result of impact; the whole moon has been built up thus. (*Scientific Monthly*, Jan. 1927). This is not only in accord with the "planetesimal" system which has replaced the nebular theory denied by Madame Blavatsky, but exactly coincides with the Theosophical doctrine of planetary origin.

> The assertion that all the worlds (stars, planets, etc.)—as soon as a nucleus of primordial substance in the *laya* (undifferentiated) state is informed by the freed principles, of a just *deceased* sidereal body—become first comets, and then Suns to cool down to inhabitable worlds, is a teaching as old as the Rishis . . . It is only after losing its velocity, and hence its fiery tail, that the "Fiery Dragon" settles down into quiet and steady life as a regular respectable citizen of the sidereal family . . . what is there so impossible that a laya centre—a lump of cosmic protoplasm, homogeneous and latent, when suddenly animated or fired up—should rush from its bed in Space and whirl throughout the abysmal depths in order to strengthen its homogeneous organism by an accumulation and addition of differentiated elements? And why should not such a comet settle in life, live, and become an inhabited globe! (*Secret Doctrine*, 1888, I, 203-4).
>
> (From the Occult teachings): "*The Central Sun causes Fohat to collect primordial dust in the form of balls, to impel them to move in converging lines and finally to approach each other and aggregate.*" . . . "*Being scattered in Space, without order or system, the world-germs come into frequent collision until their final aggregation, after which they become wanderers* (*Comets*). *Then the battles and struggles begin. The older* (*bodies*) *attract the younger, while others repel them. Many perish, devoured by their stronger companions. Those that escape become worlds.*" (*Secret Doctrine*, I, 201).

Material Application

Intuitive Theosophists without doubt have considered these paragraphs as applying more to the inner and metaphysical aggregation of planetary matter; but there is no logic against its material application as well—rather the reverse in fact—and it accords well with known astronomical facts. It must be borne in mind, however, that a center of aggregation cannot become active until ensouled by the unseen *vital* principles upon which the form of a planet, like that of any other body, depends.

Theosophy teaches that the moon is a dead planet which is losing its substance gradually to the earth by disintegration and osmosis across space. The sharp, jagged contours of the moon, with its clear-cut impact craters, are just what would be expected under the hypothesis of a gradual stripping, layer by layer, of the material impacted, *in the reverse order of its arrival.* And stimulating thought concerning the *karma of matter* might be developed by correlating all this with what is

said in the *Secret Doctrine* regarding the earth and moon, with their mutual effects.

Infra-red Clairvoyance

The Washington Post, Dec. 31, 1926, reports an application of infra-red television by the Scotch inventor, J. L. Baird; by which persons in a darkened room can be seen moving, through the walls of an intervening room. Now this, while undoubtedly new, is so well in accordance with recent developments, so well foreshadowed for several years past, that it will hardly surprise anyone. Variations in color are simply a matter of vibration; the penetration of matter of greater density than usual is also that.

Meantime there comes to hand a photograph of the famous "X-Ray twins" of Turin, Italy, who are reported to be able to see through leather and other opaque substances—itself no new phenomenon. (*New York Times*, Jan. 2, 1927). This will doubtless be pooh-poohed by most scientists, despite countless centuries of testimony of like occurrences; but there is nothing illogical or unreasonable about it.

It is firmly established that invisible light rays of various kinds can penetrate opaque matter and form images; that discovery dates back to 1896, agreeably to Madame Blavatsky's prophecy:

> . . . and between this time and 1897 there will be a large rent made in the Veil of Nature, and materialistic science will receive a death-blow. (*Secret Doctrine*, 1888, I, 612).

Future Psychological Changes

Visible light rays differ from the invisible only in rate of vibration, and no two eyes are attuned to exactly the same range, while whole races can see colors hidden from others, as is pointed out also in H. P. B.'s works. Thus no great change in the racial physiology is required to develop the *permeability of matter*—its sixth characteristic.

> . . . a *partial* familiarity with the characteristic of matter—permeability—which should be developed concurrently with the sixth sense, may be expected to develop at the proper period in this Round. But with the next element added to our resources in the next Round, *permeability* will become so manifest a characteristic of matter, that the densest forms of this will seem to man's perceptions as obstructive to him as a thick fog, and no more. (*S. D.*, I, 258).
>
> As seen, each Element adds to its own characteristics, those of its predecessor; as each Root-Race adds the characterizing sense of the preceding Race. (*S. D.*, II, 107-8).
>
> Our Fifth Race is rapidly approaching the Fifth Element—call it interstellar ether, if you will—which has more to do, however, with psychology than with physics. (*S. D.*, II, 135).
>
> . . . it is worth while to point out the real significance of the sound but incomplete intuition that has prompted . . . the use of the modern expression, "the fourth dimension of Space." To begin with, . . . the superficial absurdity of assuming that

> Space itself is measurable in any direction is of little consequence. The familiar phrase can only be an abbreviation of the fuller form—the "*Fourth dimension of* MATTER *in Space.*" But it is an unhappy phrase even thus expanded, because while it is perfectly true that the progress of evolution may be destined to introduce us to new characteristics of matter, those with which we are already familiar are really more numerous than the three dimensions. The faculties, or what is perhaps the best available term, the characteristics of matter, must clearly bear a direct relation always to the senses of man. Matter has extension, colour, motion (molecular motion), taste, and smell, corresponding to the existing senses of man, and by the time that it fully develops the next characteristic—let us call it for the moment PERMEABILITY—this will correspond to the next sense of man—let us call it "NORMAL CLAIRVOYANCE;" thus, when some bold thinkers have been thirsting for a fourth dimension to explain the passage of matter through matter, and the production of knots upon an endless cord, what they were really in want of, was a *sixth characteristic of matter.* The three dimensions belong really but to one attribute or characteristic of matter—extension; and popular common sense justly rebels against the idea that under any condition of things there can be more than three of such dimensions as length, breadth, and thickness. These terms, and the term "dimension" itself, all belong to one plane of thought, to one stage of evolution, to one characteristic of matter. (*S. D.*, I, 251-2).

Also note well in this connection that if Einstein is right, dimensions in space all lose their meaning except as applied to material bodies only. The latest researches have supported Einstein; the experiments of Dr. R. J. Kennedy, California Institute of Technology, were carried out by a more accurate method than were those of Dr. Dayton C. Miller, upon which much anti-Einstein criticism was based; and they contradict Dr. Miller.

But note how Theosophy—as always—*synthesizes* apparently unrelated branches of science! And synthesis is one of the final tests of a scientific theory!

COLOR AND MUSIC

H. P. Blavatsky, writing in *Isis Unveiled* of 1877, and the *Secret Doctrine* of 1888, called attention many times to the power and significance of colors. Twenty years ago, Dr. Geo. A. Zeller—whether Theosophically inspired or not—attempted to put colors into service in the cure of nervous and brain disorders. Like every other pioneer and would-be benefactor of humanity in the medical field, his road proved to be a rocky one. However, at this date and in many quarters, successful experiments in color therapy are being carried out, details of which may be found in *Literary Digest*, Dec. 18, 1926. Significant points are as follows:

> Violet is a most powerful curative and is of decided value in cases of insomnia ... Yellow has proved to be stimulating.
>
> Red must be used with the same discretion as morphine and chloroform. It is highly stimulating. Too much red can disturb the mental balance of a delicately poised mind. Dr. Babbit states that when violent and maniacal patients are placed

in a room in which the red ray predominates, they rapidly become worse. When placed under the influence of the blue ray, they become calm and quiet.

Dr. Ponza, of the Insane Hospital at Alessandria, Piedmont, has used the red chamber for depressive cases with great success. Cold, paralytic, chronic conditions were relieved by the use of yellow. This latter color was found to be harmful in cases of fever—acute inflammation and delirium were the results. When patients afflicted with melancholia were placed in a yellow room, they became morose.

In the article quoted above occurs the sentence: "Color, like music, meets with great response from the nervous system." The following is taken from *The Washington Post*, Dec. 19, 1926:

Why does one kind of music "feel good", another depress us?

Scientists are just beginning to learn the answers. They have learned that music, besides being a source of pleasure and entertainment, can become a force of immense practical value in our homes, offices and workshops; that melodies and harmonies, chosen and used scientifically, possess remarkable powers of renewing our vitality.

Madame Blavatsky said regarding sound:

We say and maintain that SOUND, for one thing, is a tremendous Occult power; that it is a stupendous force, of which the electricity generated by a million of Niagaras could never counteract the smallest potentiality when directed with *occult knowledge*. Sound may be produced of such a nature that the pyramid of Cheops would be raised in the air, or that a dying man, nay, one at his last breath, would be revived and filled with new energy and vigour. (*Secret Doctrine*, 1888, I, 555).

She further claims to speak from knowledge, "as one thrice saved from death by that power."

Edgar C. Wheeler, in *Popular Science Monthly*, for January, 1927, thinks that rhythm is the secret of the power of music, stating that "nearly all of our bodily machinery operates rhythmically." This leads us straight to the book, *The Problem of Physico-Chemical Periodicity*, by E. S. Hedges and J. E. Myers. A reviewer says:

Rhythmic pulsation or intermittency is more common in biology than chemistry, but this summary shows that it plays a part in the non-living world as well.

Thus falling into the lap of the Second Fundamental Principle of the *Secret Doctrine:*

This second assertion of the Secret Doctrine is the absolute universality of that law of periodicity, of flux and reflux, ebb and flow, which physical science has observed and recorded in all departments of nature. An alternation such as that of Day and Night, Life and Death, Sleeping and Waking, is a fact so common, so perfectly universal and without exception, that it is easy to comprehend that in it we see one of the absolutely fundamental laws of the universe. (Proem., p. 17).

THE DANGERS OF SUCCESS

In a recent editorial, the *Saturday Evening Post*, disposing in wonted manner of its bugaboos by the attachment of tags in lieu of the application of logic, termed "pale cultists" those who "think there is something wrong in being prosperous." The greatest minds of the ages, the *Post* seems to think, have devoted themselves to the problem of elimi-

nating want. This is true, if it be realized that the only real want in the world is darkness of soul—especially that darkness which sees no light in aught but physical comfort.

There is nothing wrong in prosperity itself. The wrongness consists in the means we have used to get it and the use we make of it. This same *Saturday Evening Post* has been running a cutting and all-too-truthful series of cartoons, "Old-Timers and Half-Timers;" satirically comparing the grim fortitude and courage of the pioneer with the childish pettish discontents and dissipations of his steam-heated progeny. If the mounting roll of crime, of dishonesty in government and business, the evil days which have fallen upon altruistic measures, and the sinister despair which is piling up the hecatomb of juvenile suicides—if all these have failed to make their point with the complacent Editor, we suggest that he take his cartoonist into consultation. Furthermore—

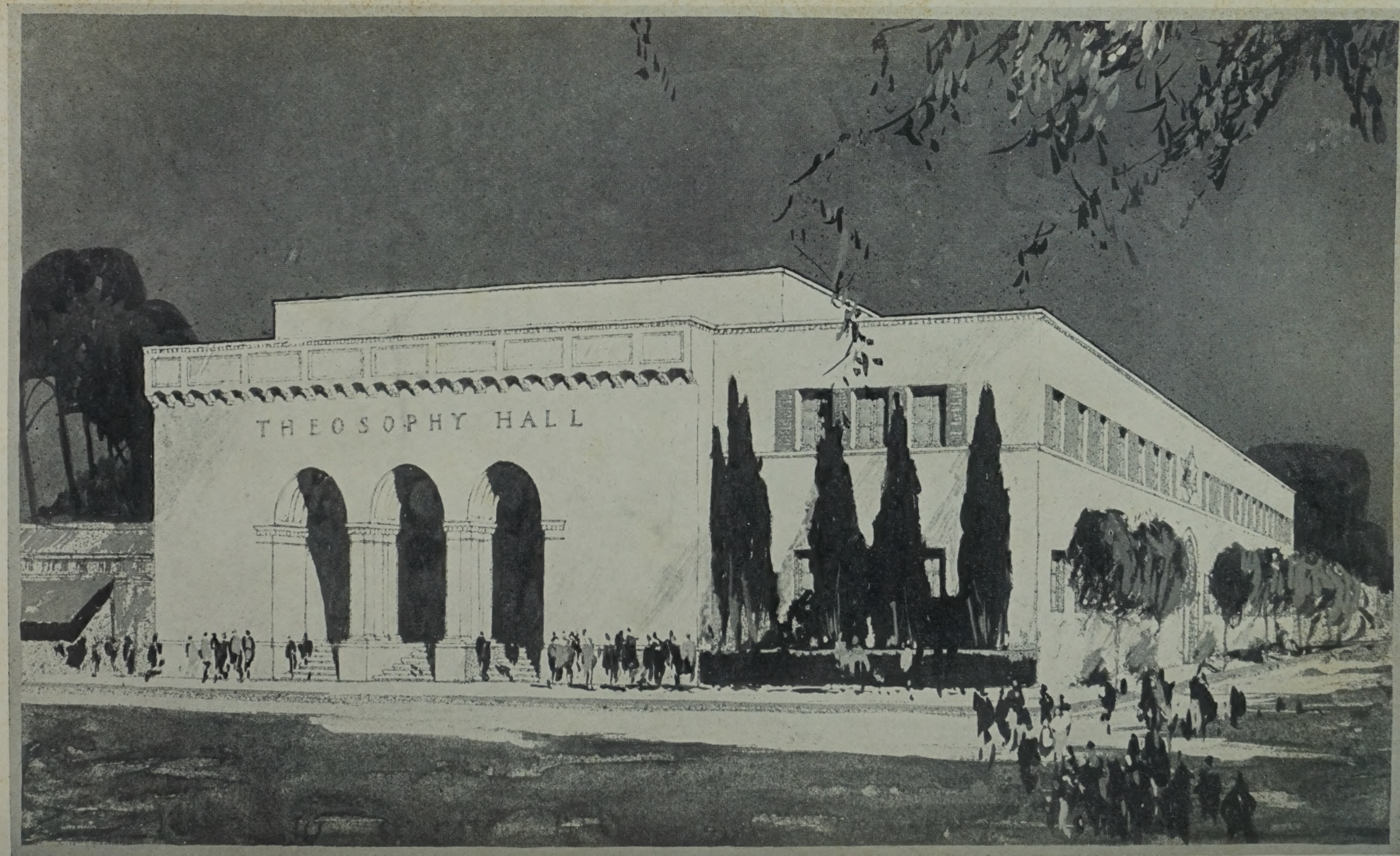
MR. ROBERT QUILLEN SAYS:

> "History is a record of civilizations that developed in adversity and died under the weight of their own fat. With success came softness, laxity and degeneration . . .
>
> "In the early days of the Christian religion much was demanded of converts . . . The danger of persecution kept out of their ranks the weaklings, the soft of purpose and the lukewarm . . .
>
> "Religion has become safe, but its followers have become indifferent because little is demanded of them . . .
>
> "The tragedy hidden in every success lies in the fact that men simply won't keep their weapons polished in times of peace."

Even so. Cycles rule the world—but the force back of cycles is the everlasting human tendency to construct idols of matter, which crumble as soon as perfected. And then, the rush of force dying out from ennui and satiation, all that is left is the dust of another Babylon. They are few and far between who grasp the priceless alchemical secret, turning material despair into spiritual evolution while the rest of the world sinks into a repetition of bygone slumbers.

These alternations of success and despair are not for the true pioneer of the Spirit—the indomitable devotee of the Theosophy of Buddha and Tsong-Kha-Pa, of Lao-Tse and Zoroaster, Pythagoras, and Plato; of Blavatsky and Judge.

So long as man is man, there will be implacable enemies within and without for the true fighter; there will be born one more variety of deceived and deceiving "occultism" parading under the name of the True; or in the moment of seeming victory, insurrection will flame in his own flesh, and the conquered enemies of appetite live again in ambition transferred "to the sphere of his larger life." The Path winds uphill *all* the way.


THEOSOPHY HALL